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REVIEW OF NEW PUBLICATIONS.

- I. *The Christian Sabbath: or an Inquiry into the religious Obligation of keeping holy one Day in seven.* By the Rev. G. HOLDEN, A. M. Rivingtons. 8vo. pp. 515. 1825.
- II. *Ingenuous Scruples, chiefly relating to the Observance of the Sabbath, &c.* By ALICIA CATHERINE MANT. Holloway. 12mo. pp. 158. 1824.
- III. *Remarks on the different Sentiments relative to the Weekly Sabbath.* By ROBERT BURNSIDE, A. M. Seely. 12mo. pp. 354. 1825.

WE have of late been so unfortunate as to fall under the censure of some of our correspondents in a more than ordinary degree. We need only refer our readers to one or two passages in our recent numbers; where, to shew our laudable candour and impartiality, we have admitted into our pages sundry reflexions made upon our own articles: and even, in some instances, with due forbearance and humility, have entered upon our vindication. One point on which we have received some suggestions, is that which we touched upon in the course of our review of Mr. Lloyd's book on "Preaching Christ;" (Number for Oct. 1825, Vol. VII. p. 634) viz. the question as to the Divine obligation of the Sabbath. To this subject we probably should not have recurred, but that it has been taken up by the authors of the works just named; and thus, having our attention called to it, we may as well take the opportunity, before entering upon our immediate business, of doing away any misconception which may have arisen respecting our former remarks.

What was there said was *wholly* confined to criticising the validity of *certain particular arguments* urged by Mr. Lloyd, and did not at all concern the *practical duty* which those arguments were brought to support. We did, in fact, clearly avow our agreement with Mr. L. as to the good practical tendency of his discussion; and on that ground expressed our reluctance to find fault with *his mode* of reasoning;—nay, the very motive which led to our critique, was our earnest anxiety that so important a point of religion should be *firmly* supported and defended on a *solid* basis, without being in any degree made to *depend* on arguments of a doubtful character.

It is on precisely the same principle that we come to the examination of the works now before us. With respect to the *practical* tendency of the different views which may be taken of the authority of the Sabbath, we shall say very little;—it is not with any reference to such considerations that we are about to discuss the question. All those who have written on the subject, whatever ground of argument they have taken, have agreed very nearly in their *practical* inferences. There is, then, on this part of the subject, no occasion for further discussion. We are content to leave it to the consideration and consciences of our readers, as urged upon them in the simple and unpretending language of Miss Mant, and in the more laboured exhortations of Mr. Holden. Miss Mant's little volume exhibits a series of letters from a father to his daughter, in which a fervent spirit of piety shines not less conspicuously, than a sober and temperate judgment. The young lady is supposed to be on a visit in London, and surrounded with all the incitements to fashionable dissipation and neglect of religious duties: and it is with the object of fortifying his daughter's mind against the influence of evil example, and those trifling excuses which fashion continually suggests for the neglect of religious observances, that the supposed father addresses his admonitions respecting the duties of the Christian Sabbath. Throughout the whole there runs so just a tone of sentiment, so forcible yet simple a style of expression, that, whatever difference of opinion our readers may entertain as to the *precise ground* on which the obligation to observe the Sabbath is founded, we conceive they can have but one opinion as to the admirable *practical* tendency of the authoress's devout admonitions and expostulations on the subject. We will present one specimen :

“ Among the sources of evil whence has arisen the lamentable yet prevalent relaxation of Sabbatical duties, it would be difficult to rest upon one more steeped in insidious mischief than the contamination of French manners, and familiarity with French habits and customs. While this mania of imitativeness confines itself to taste in dress and fastidiousness in appetite, ridiculous and contemptible as they must appear in the eye of English good sense and honest sentiment, we would nevertheless let them pass as trifles in the scale of moral conduct, and consider them rather, as the capricious weaknesses of folly, than the downward tendencies of corrupt humanity. The case, however, is different when their influence operates in undermining some of our earliest and best attachments; when they are evident in the lightness with which the most serious subjects become gradually to be treated, and when they so far obscure the judgment, as to leave it at the mercy of every new fancy or whimsical inclination which may present themselves in defiance of steady religious principle. I cannot imagine that these effects are to be produced directly or instantaneously; I will not believe that a sense of indifference on the most momentous concerns of our existence can have so far gained its ascen-

dancy in the mind, as to prevent the natural disgust which a first introduction to the habits of the Continent must awaken in the breast of an Englishman.—I will not believe but that during the first Sunday spent on the opposite side of the Channel by any man, not entirely vitiated and lost even to the very outward appearances of devotion, an uncomfortable feeling of doubt will arise in his breast as to the appropriation of the Sabbatical rest he there witnesses. He cannot at once forget impressions, to which from his infancy he has been accustomed at home; he must hesitate before he can prevail with himself to fall into the customs before him; and on finally adopting them, some misgivings will still linger in his bosom as to their innocence and propriety." P. 56.

Our present concern, as we before said, is with the theological question,—on what authority is the Sabbath to be observed? This part of the subject is very little alluded to by Miss Mant, such discussion being evidently out of the purpose of her work. She takes for granted the positive obligation, as a branch of our duty towards God, instead of giving any proof of it. Mr. Holden, after an excellent introductory chapter on the practical and political *advantages* derivable from the observance of the Sabbath (in which we conceive every reader will fully agree with him), enters on a detailed examination of the question, as to the precise authority on which the obligation is built. And it is to a question nearly allied to this that Mr. Burnside has directed his attention. If then we dismiss, without further remark, the practical part of the works before us, it must not be supposed that, in so doing, we are disposed to undervalue the merits and importance of such exhortations; but merely, that as the other part of the subject is one of considerable extent, we are anxious to devote as much of our paper as possible to the examination of it.

It appears to us, that in this (as in most other subjects of discussion), one most fruitful source of disagreement is the neglect of definition of terms. In order, therefore, to put the matter in as clear a light as possible, we will commence by defining one or two terms which are much employed in all arguments on the subject before us; and by a close attention to which, we conceive, our readers may derive the greatest elucidation of the point in dispute.

We use the term "observance of a Sabbath," to signify the entire dedication, or setting apart, of a seventh portion of time, to the undivided purposes of religious service, with the sole exception of works of necessity.

By the term "moral commandments," we mean all such precepts of Scripture as are necessarily implied in, or may be conclusively deduced from, the great commandments, to love God and our neighbour.

By the term "positive Divine institution," we mean a precept

not included under the former class:--referring to some act of duty or service of a peculiar kind; the particulars of such service being clearly defined, by express declaration from Divine authority.

Such positive institutions may be either limited to particular people or times; such limitation being expressly made: or may be so delivered that we must understand them as generally obligatory, unless some subsequent declaration repeals them.

In examining the various passages of Scripture which may be adduced on this subject, it accordingly becomes requisite to exhibit, in the first place, a distinct positive institution, according to the terms of the above definition; and to inquire carefully into any limitation with which the command may be either explicitly, or by implication, accompanied. The question of subsequent repeal, also, is one which involves many considerations of a very extensive nature, in regard to the scheme and design of the series of Divine dispensations. It is evident that such a repeal may be effected in several ways. A subsequent revelation may contain an express act of abrogation. But besides this, there may be circumstances attending the nature of the institution itself, which may shew that it was designed to be temporary. Such would be an express declaration that it was altogether typical, or an intimation that the whole scheme, of which it might form a part, was temporary and preparatory to a better.--We conceive it necessary to premise such remarks, partly from the great tendency which we cannot but observe in the discussions held upon this, and many other similar points, to neglect the very necessary step of setting out with a definition of the terms employed, and the equally essential rule of keeping to that definition throughout: partly, also, we conceive it right to allude to the difficulties of the subject, because so many superficial inquirers imagine that the whole is set at rest by one or two detached passages, without any attention to the general scope and connexion of the system of revelation.

The first passage adduced is, of course, that in the second chapter of Genesis. It has been a subject of controversy, whether these words do in fact imply any direct positive *command* whatever, or merely the account of a peculiar solemnization of the day on which the Divine work was terminated. Others, again, have raised a question, whether the passage refers to any thing done, or enjoined, *at the time*; or whether the whole is not rather to be understood (when we consider it part of an account addressed by the Jewish lawgiver to the Jewish people), as introduced proleptically, in reference to the subsequent institution under the Mosaic law. This opinion is supported by many writers, and especially by Paley, whose arguments Mr. Holden presently proceeds to examine in detail.—If the



words be understood as containing a positive institution, we surely have no ground for inferring that it was similar in nature and extent to that subsequently enjoined. The command is one of the most general and indefinite kind; and can hardly be made out to convey any rule, by which mankind can be directed, as to the precise degree and manner in which one day in seven is to be observed. In other words, such an observance as that expressed in the definition just given, cannot be deduced from this passage. Thus, perhaps, the most reasonable light in which it can be viewed is that adopted by the more moderate interpreters, who regard it as an historical record of *some sort* of sabbatical institution, which was enjoined in the earliest age, the *precise particulars* of which have not been handed down to us, and consequently were not necessary for us to know.

Paley, and others on his side of the question, have argued much upon the total absence of any mention of sabbatical observances before the time of Moses. We confess we cannot see the force of such observations, even supposing them well founded. The absence of all mention of these observances is no proof that they were not kept. And while there are many indirect intimations favouring the idea that they were, we obviously cannot apply such a very doubtful argument to the interpretation of the primæval blessing on the seventh day. We shall not attempt to enter on the particular instances alluded to: these will be found examined in detail by Mr. Holden in his second chapter. He there criticises with equal ability and candour the arguments of Paley; and on a subject so much open to doubt and uncertainty as the traces of the patriarchal religion, we think his observations are in general very satisfactory.

It is expressly admitted by Paley, as well as Limborch and other writers on the same side, that if the Sabbath was enjoined on our first parents, it continues universally obligatory unless repealed by some subsequent declaration. Some objections to the idea that it was so enjoined, founded on the supposed unsuitableness of this ordinance to a state of primæval innocence, and on a supposed impossibility in the universal observance of the command;—are answered by Mr. Holden with much ability (p. 64, &c.): as well as an argument urged by Bishop Horsley, to this effect;—that if the primæval institution of a Sabbath be universally obligatory, mankind would, upon the same principle, be held to various ceremonies, which, for many ages have in fact ceased to be observed—as, for instance, to the prohibition of blood delivered to the sons of Noah.

Mr. H. next refers to the *rational* views of the subject; according to which, not only the institution of the Sabbath, but the creation of the world, the existence of our first parents,

(and, we presume, of their descendants also,) are nothing more than an elegant mythological fable.

Leaving the speculations of *reason*, the author next comes to those of *science*. The arguments to which reference is made, are principally those which have been deduced from geological researches, indicating a succession of convulsions which the globe appears to have undergone; from which arguments have been deduced to shew that the creation must have occupied a long period of time, and that, in consequence, we must understand the Mosaic "days" not as days of twenty-four hours, but periods of vast length: hence the primæval Sabbath is supposed to be discredited. Mr. H. examines and refutes this hypothesis at some length.

Our author proceeds, in Chap. III., to consider the sabbatical institutions under the Mosaic law. The first section of this chapter is devoted to describing the nature of the observance, as amplified by the particular enactments of the law, which the author enters into with great minuteness, and then to an inquiry into its design. Besides the obvious advantage derivable from such an observance, the intention of it, as expressly declared to be a "sign" between God and his people, is very ably examined; and it is shewn to have been so only in common with the other rites and ceremonies of the law.

Mr. Holden has not dwelt so much on this point as its obvious importance would seem to require, as well as its very close connexion with the next topic to which he refers, viz. the typical nature of the sabbath. And this point again, we must say, appears to us insufficiently treated. Though we cordially agree with our author in the rejection of many typical interpretations put upon this institution without scriptural authority, we conceive he has not sufficiently insisted on the particular illustration of the type given in the fourth chapter of the Epistle to the Hebrews. To this last passage he has, indeed, just alluded; and in a subsequent part of the work (p. 247), enters upon some particular remarks on it. Whether, however, any argument for the perpetual observance of the Sabbath can be drawn from this passage, must depend on whether the antitype here referred to be *everlasting rest*, or, as some expositors contend, merely the spiritual rest attained through the gospel in this life; for in the latter case the type will already have been realized.

We pass over several arguments (confessedly of minor importance) deduced by Mr. H. (p. 142, *et seq.*) from the nature and expressions of the Mosaic law, and from some passages in the prophets, supposed to refer to the continual obligation of the Sabbath; and proceed to the declarations of the New Testament.

To this part of the inquiry we are introduced in the 4th Chapter. And here, in referring to the language of St. Paul

(Col. ii. 16), *Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ*: the author limits the apostle's meaning solely to the Sabbath, considered as a Mosaical ordinance: urging that the seventh day festival of Christians was not, in the apostolic age, called the Sabbath. In the same light he views the other very pointed passages, Rom. xiv. 5, and Gal. iv. 10. We think, indeed, it must be admitted that there is a good deal of force in the following observations as applied to these texts:

"In this part of his Epistle, the Apostle is guarding the Colossians against the errors and superstitions which Judaizing and corrupt men were endeavouring to engraft upon the simplicity of the gospel. He admonishes the converts of their freedom from the ceremonies of the Jews, their circumcision, their distinction of meats, their new moons, their holy-days; all which were obscure adumbrations of "things to come," of spiritual blessings in the Church, which is the body of Christ, and now perfectly useless to those who enjoy the reality of what they were only the shadows. The Sabbath, in being incorporated with the Levitical rites, received a peculiar and especial object, together with peculiar ceremonies and laws for its celebration; and so far as it was peculiarly Judaic, it is abolished in Christ. Its penal sanction, its rigorous rest, its appropriation as a sign,—in short, all that accommodated it to the Hebrew Church, is done away; but there is no reference to the paradisaical institution of the Sabbath. The primeval command is not implicated in the Apostle's declaration; it is the Jewish Sabbath alone to which he refers; and while the festivals of that religion are pronounced to be transient shadows, the original institution, which is not even glanced at by the Apostle, must remain in full force." p. 163.

Mr. Holden then notices one class of objections to the doctrine of the Christian Sabbath, which proceed upon a more general ground. It is contended by some, that positive institutions of religion have no inherent excellence; that they only make a part of the preparatory dispensations of God; that they are only means and instruments for promoting true and spiritual religion; and that thus the Sabbath could not be meant to be of universal and perpetual obligation.

To such representations Mr. H. replies at some length; and every one we should suppose must here entirely agree with him. Such arguments are certainly most completely futile when set up against the positive declarations of scripture. It is by the latter alone that we can be guided in such a question. It is, moreover, evident from the specimens which Mr. H. gives of the reasonings of this class of objectors, that the caution we at first suggested respecting the definition of terms, would soon set such questions at rest. Their remarks betray a perpetual confusion in the meanings assigned to the terms *positive* and *moral* commandments; and the implication that nothing but a moral commandment, founded on the eternal fitness of things,

can be of perpetual obligation, is surely most unfounded and absurd.

Some animated observations follow (p. 175, &c.) on the superiority of the decalogue, as contrasted with other parts of the Mosaic law; from which superiority the permanent validity of the fourth commandment is inferred. Whilst, however, we have the commentaries of our Lord and his Apostles enlarging and spiritualizing that law, as well as rescinding its obsolete institutions, why, may we ask, need we look further than to these to decide the Christian obligation of any precept of this elder dispensation? Mr. H. indeed afterwards adduces some express references made by our Saviour and his apostles to the decalogue; but all such references, it is clear, must be interpreted by that general declaration of our Lord, respecting the supremacy of the two great commandments, upon which, He says, "hang the law and the prophets."

In the second section of his 4th Chapter, Mr. Holden discusses at length the question as to the *day* of the Christian Sabbath. He considers the obligation to dedicate a seventh portion of time already established; and here proceeds to examine the authority for a change from the seventh to the first day of the week; which he refers to the inspired authority of the Apostles.

To this point it is that Mr. Burnside has principally directed his labours, in the small volume named at the head of this article. Paley and others have expressly maintained, that if the divine institution of the Sabbath continues in force, it must continue not only as to the observance itself, but as to the day and all other particulars. But surely the circumstantial part of a precept may be antiquated while the essential obligation remains. And to apply this remark to our own case, we must be supposed to be acquainted with the patriarchal *mode* of observance, whereas all that we can justly infer is, that the patriarchs must have kept a Sabbath.

Without, indeed, the admission, that a Sabbath was instituted in the patriarchal form of religion, it seems to us impossible to obtain an accurate notion of the Christian Sabbath. For so long as we confine our view to the Sabbath as an institution of Judaism, we cannot but feel a perplexity as to the question of the re-institution, under a new form, of an ordinance which is evidently abrogated by the passing away of the dispensation, to which it is then considered as *peculiar*. But, if we bear in mind, that some sort of sabbatical institution was an ingredient in the religion of the world, we then behold the festival of the Creation emerging, as it were, from the obscurity which it had undergone, either through the irreligious contempt and disuse which it incurred in the primitive ages by the spreading corruption of mankind, or through the

veils and shadows of the Levitical rites, and shining forth with its proper lustre, when at length it had reached its meridian under the gospel dispensation. The argument to be derived from the primitive institution has been weakened, we think, by laying too great a stress on the fact of *observance*; whereas, it surely is enough for us to know, that the Creator rested on the seventh day, after his six days labour, and blessed and sanctified the day of his rest. Whether the Patriarchs observed this sanctification or not, it cannot be necessary for us to prove; because the obligation on the whole world of keeping a Sabbath, results from the revealed information concerning the Deity here delivered. The duty must follow, not from what the Patriarchs did, but from the relation itself, in which God is revealed in this account as standing towards all mankind. And all who know that God did so sanctify the seventh day consequent upon the six days of his working in the creation of the world, are bound to a conformity with this revealed relation, in which they are thus enabled to regard Him.

If, then, we trace the Christian Sabbath back to its original in the beginning of the world, it will appear, that we are no more tied to the observance of the *Jewish* Sabbath than we are to any other ordinance peculiar to Judaism. So long as it exhibits a conformity to the primæval institution in all essential respects, and at the same time superadds to the observance what is strictly required from the peculiar nature of Christianity, it is indisputably that day which the Christian ought to keep holy.

An old writer\* contends, that Sunday, as kept in the Christian Church, is the day which God separated at first to be the weekly Sabbath to the Patriarchs; and that the change from Sunday to Saturday was made under the Jewish dispensation. But however this may be, it appears impossible to prove, that the Saturday Sabbath corresponds exactly with the original day of sanctification. We are inclined to think that it does not;—that the appointment of the particular day is as peculiar to Judaism, as the particular day observed by Christians is to Christianity. And we are happy to find this opinion confirmed and elucidated by the learned Mede, whose observations throw great light on the subject; so much so, indeed, that we are induced to extract from his works the following passage, for the length of which we need hardly offer any apology.

“But for the more distinct understanding of this signification, we must know that the Sabbath includes two respects of time; first, the *quotum*, one day in seven, or the seventh day after the six days

\* Smith's "Doctrine of the Church of England, concerning the Lord's Day, or Sunday Sabbath, &c." 12mo. London, 1694.

labour; secondly, the *designation*, or pitching that seventh day upon the day we call Saturday. In both the sabbatical observation was a *sign* and *profession* that Jehovah, and no other, was the God of Israel: the first according to his attribute of *Creator*; the second of *Deliverer of Israel out of Egypt*. For, by sanctifying the *seventh* day after they had laboured six, they professed themselves vassals and worshippers of that only God, who created the heaven and the earth, and, having spent six days in that great work, rested the seventh day; and, therefore, commanded them to observe this suitable distribution of their time, as a *badge* and *livery*, that their religious service was appropriate to him alone. And this is that which the fourth commandment in reason given from the creation intendeth, and no more but this.

"But seeing they might profess this acknowledgment as well by any other six days working, and a seventh's resting, as by those they pitched upon, there being still (what six days soever they had laboured, and what seventh soever they had rested) the same conformity with their Creator, let us see the reason why they pitched upon those six days wherein they laboured, for labouring days, rather than any other, and why they chose the *seventh day*, namely Saturday, to hallow and rest in, rather than any other.

"And this was, that they might profess themselves servants of Jehovah, their God, in a relation and respect peculiar and proper to themselves; to wit, that they were the servants of that God which *redeemed Israel out of the land of Egypt*, and out of the house of bondage; and upon the morning watch of that *very day* which they kept for their Sabbath, he overwhelmed Pharaoh and all his host in the Red Sea, and saved Israel that day out of the hand of the Egyptians. This I gather from the repetition of the decalogue, *Deut. v.*, where that reason from the world's creation (in the decalogue given at Horeb) being left out, Moses inserts this other of the Redemption of Israel out of Egypt in stead thereof; namely, as the reason why *those six days* rather than any other six for work, and *that seventh day* rather than any other seventh for rest, were pitched upon, as Israel observed them. *Remember*, saith he, *v. 15*, thou wert a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and a stretched-out arm: therefore, the Lord thy God commanded thee to keep the Sabbath day; namely, not for the *quotum* of one day in seven, (for of that another reason was given, the example of God in the creation,) but for the *designation* of the day.

"But whether *this day* were in order the *seventh* from the creation, or not, the Scripture is silent; for where it is called in the commandment the *seventh day*, that is in respect of the six days of labour, not otherwise; and, therefore, whensoever it is so called, those six days of labour are mentioned with it. The seventh day, therefore, is the seventh after the six days of labour, nor can any more be inferred from it. The example of the creation is brought for the *quotum* one day in seven, as I have shewed, and not for the *designation* of any certain day for that seventh. Nevertheless, it might fall out so, by disposition of Divine Providence, that the Jews' designed seventh day, was both the seventh in order from the creation, and also the day of



their deliverance out of Egypt. But the Scripture no where tells us it was so, (howsoever most men take it for granted,) and therefore it may as well be not so. Certain I am, the Jews kept not that day for a Sabbath till the raining of manna; for that which should have been their Sabbath the week before, had they then kept the day which afterward they kept, was the fifteenth day of the second month; on which day we read, in the sixteenth of Exodus, that they marched a wearisome march, and came at night into the wilderness of Sin, where they murmured for their poor entertainment, and wished they had died in Egypt: that night the Lord sent them quails, the next morning it rained manna, which was the sixteenth day, and so six days together; the seventh, which was the twenty-second, it rained none, and that day they were commanded to keep for their Sabbath. Now, if the twenty-second day of the month were the Sabbath, the fifteenth should have been, if that day had been kept before; but the text tells us expressly, they marched that day; and, which is strange, the day of the month is never named, unless it be once, for any station but this where the Sabbath was ordained; otherwise it could not have been known that that day was ordained for a *day of rest*, which before was none. And why might not their *day of holy rest* be altered, as well as the *beginning* of the year was for a memorial of their coming out of Egypt? I can see no reason why it might not, nor find any testimony to assure me it was not."—*Mede's Works*, folio, Vol. I. p. 74. 1664.

Archbishop Bramhall, a strenuous opponent of the opinion, that a Sabbath was observed by the Patriarchs, would infer, from the same fact here adduced by Mede in proof of the *peculiarity* of the Jewish Saturday Sabbath, that there could have been no positive law of God given to all mankind, enforcing "the universal observation of the seventh day from the first creation;" since it appears that either the Israelites observed no weekly Sabbath before the two-and-twentieth day of the second month, or "observed it not upon the same day of the week that they did afterwards." (*Disc. of the Sabbath and the Lord's Day Works*, p. 912, fol. 1677.) But he argues upon the supposition, that the seventh day sanctified at the creation, and the Jewish Sabbath day, are equivalent terms,—whereas Mede shews that they are not,—and we cannot conclude, from the account given in Exodus, any thing more than that the *peculiar Sabbath then appointed* was not in use before that time.

The propensity to judaize was, if we may be allowed the expression, the original sin of the Christian convert: and it appears accordingly to have displayed itself among the professors of Christianity at various periods of ecclesiastical history. How far the Puritans carried it, by their applications of passages from the Old Testament, is known to every one. Even in our own times its influence is perceptible. Witness the late imposture, which we noticed in our pages not very long ago, of a successor to the mantle of Johanna Southcott, who indoctri-

nated her followers in the duty of keeping Saturday holy instead of Sunday, and who so far deluded some of her poor victims, as to induce them to incur the punishment of the law by pursuing their work on Sunday. It is become therefore one part of the task appointed to the defenders of pure Christianity, to clear away these incrustations which are formed around it, as it were, from alluvial depositions of the antiquated system of Judaism, and to exhibit to view its fair form in all its decent unincumbered dignity. Hence it is, that so many of our eminent divines have entered into the Sabbatarian controversy in particular, and endeavoured to establish the authority of our Sunday Sabbath against those who have laboured to call us back to the day observed by the Jews. Bishop White, the author of a *Treatise*\* on the subject, tell us, in his Dedication, that he "was induced to handle this question of the Sabbath," from the circumstance, that "a certain minister of Northfolke," (where he had formerly been Bishop,) had "published a Tractate of the Sabbath," in which it was concluded, that "the Saturday must be the Christian's weekly Sabbath, and the Sunday ought to be a working day." It is to be regretted, indeed, that not only this writer in his zeal for the orthodox doctrine, but Heylin, Bramhall, and others, seem to have thought it necessary to weaken the obligation derived from the words of the second chapter of Genesis; as if the opinion, that the seventh day was instituted as a Sabbath from the beginning, involved a concession that the *Jewish* Sabbath was observed from the beginning. If, however, there be any weight in what we have already advanced, it appears sufficiently, we trust, that we may hold the primæval institution of a Sabbath, without involving ourselves in the trammels of the Mosaic ritual; indeed, that by holding such an opinion, we establish the Christian institution on an immoveable basis.

If it be asked, why then do we, believing the Jewish Sabbath to be abrogated, in the course of our public worship, profess our obedience to the law of the Christian Sabbath, after a recital of the fourth commandment, which establishes the Jewish ordinance? We answer, that our obedience is professed to this and other precepts of the decalogue in their substance and spiritual force, and not in all their circumstantial particularity. The same principle of spiritual interpretation by which we *extend* these precepts *beyond* their Jewish sense, directs us to *limit* them where they apply exclusively to Judaism.

Mr. Burnside, who, it should be stated, is a Sabbatarian, both in principle and in practice, belonging to a sect of Baptists, called *Particular*, or *Calvinistic Baptists*, takes up

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\* "A Treatise of the Sabbath Day, containing a Defence of the Orthodoxal Doctrine of the Church of England against Sabbatarian Novelty." By Dr. Fr. White, Lord Bishop of Ely. London, 1635.

the question respecting the particular *day* of the Sabbath, with considerable powers of argument, and upholds the observance of the seventh day. He gives a great variety of statements respecting the opinions which have been held in different ages on the subject, and maintains, with an exemplary liberality towards those who differ from him, his peculiar views, which, we must own, exhibit a very consistent chain of reasoning, supposing the primary assumption admitted. He contends, that the seventh day Sabbath has never been repealed, and that there is no sufficient authority for the substitution of Sunday in its place. As for the question of repeal, we have already said enough upon that, where we have pointed out the peculiar connexion of the seventh day Sabbath with the Jewish dispensation; we shall only therefore now consider further the strength of that authority upon which the new institution of the Sunday Sabbath rests.

The expression "the Lord's Day," used by St. John in the Revelations (i. 10), and adopted by Ignatius, and others of the Fathers, as indicative of the day of our Lord's Resurrection,---the accounts of the assembling of the disciples on the first day of the week for prayer and exhortation, and breaking of bread,---our Saviour's appearing twice at such meetings,---St. Paul's preaching at Troas on the first day, (Acts xx. 7),---and his direction also respecting contributions to be made on the first day of the week, (1 Cor. xvi. 2),---are the scriptural grounds for the religious appropriation of Sunday. The reader will be surprised to find that Mr. Burnside ventures, without the authority of a single manuscript in his favour, to question the passage from the Revelations as an interpolation---vouched as it is too by its adoption into the writings of the Fathers. The words evidently stand in the way of his argument, and accordingly they must be argued out of the way.

We have not then any express precept in the New Testament directing the substitution of Sunday, but we have express intimation of the practice of the primitive Church in regard to the point; and, as no *new moral* precept was involved in the substitution, apostolic example appears to be all that was necessary to render the day generally adopted by the Christian Church in all subsequent ages,---especially as Christianity is the very reverse of a ceremonial religion. An omission of the precept would have been objectionable in Judaism, because that was a religion of ceremonies; but in Christianity, we conceive, the omission of a formal precept, appointing Sunday as the day of commemoration, is no more objectionable, than the omission of any other matter of mere form connected with Divine worship.

There is moreover a continued and unvaried tradition bearing on the fact of the observance of Sunday from the Apostolic age. Mr. Holden, in his fifth chapter, adduces several testi-

monies from the different Fathers, to which we can do no more than refer. (P. 292, &c.) Strong, however, as these testimonies are to the fact, they do not amount, in our opinion, to an "incontrovertible" proof, as Mr. H. thinks, of the "Divine" as well as of the "Apostolic" appointment of the Sunday Sabbath. They shew incontestibly what the practice of the Church has been from the times of the Apostles, but do not prove that the Apostles enjoined the observance on the Church as a dictate of the Spirit. That some peculiar honour was ascribed to the first day of the week, from the earliest times of Christianity, is thus most evident; and this fact we consider to be a sufficient warrant to us.

From the historical notices brought forward by Mr. Burnside, it appears, that cessation from work on the first day of the week, beyond the hours of divine service, was by no means general among the Christians of St. Jerome's time. Paula, an eminent devout lady of that period, is particularly described as going home from public worship, and engaging in needle-work: and St. Chrysostom, in one of his homilies, gives his audience leave to depart to their usual occupations.

The Emperor Constantine, it is well known, first enjoined the observance of the Lord's day by civil enactments, in which agricultural operations were allowed, though other business was prohibited.

From A. D. 600 to 1100, many enactments were made, both by civil and ecclesiastical authority, for the cessation from ordinary labour on the Lord's day, as well as upon other festivals. Markets and fairs were held on the former as well as the latter. And a similar spirit seems to prevail to the present times in Roman Catholic countries.

The sentiments of some of the Reformers on this point are well known. Tindal, in his reply to Sir T. More, used these remarkable expressions: "We are lords of the Sabbath, and may change it to Monday or to any other day, or appoint every tenth day or two days in a week, as we find it expedient."—(*Morer's Dialogues on the Lord's Day*, p. 216.) Calvin once entertained a design for changing the day to Thursday, in order, as he said, to shew "an instance of Christian liberty," and in commemoration of the Ascension. The Remonstrants, especially Limborch, maintained very positively, that under the gospel, all distinction of days is done away, admitting only such observance as is necessary for the sake of order.

Amidst, however, the conflicting parties,—the Sabbatarians, on the one hand, rigidly adhering to the Mosaic institution\*—

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\* Mr. Burnside says, the Sabbatarians observe their Sabbath from the evening of Friday till the evening of Saturday; and that he keeps it "as the Jews were ordered to keep it." pp. 265, 270.

the Ultra-Reformers on the other claiming a liberty incompatible with ecclesiastical order and the respect due to established rites---it is impossible not to admire the moderation observed by our Church. It upholds the sanctity of the Christian Sabbath, but does not peremptorily insist on the Divine authority for the observance of the particular day. The Homily on the time and place of prayer, and a brief injunction in the canons, are, we believe, the only places where anything authoritative on the subject is to be found. But in neither of these places is there any precise statement of the doctrinal ground of the duty. The Homily is certainly worded in such a way that the *obligation* is made imperative; but as to the precise ground of that obligation, we can only infer, that the writer was a supporter of its *divine* authority, though he displayed all the caution and moderation which so eminently distinguished the school of our reformers, in not urging that opinion in express terms.

Whilst, at the same time, we suggest a corresponding moderation of judgment on the point in dispute, let it be carefully remembered, that our observations refer only to the *abstract principle* of the institution of the Lord's day; and cannot, except by the most perverse opponent, be made out to infringe, in the smallest degree, on the indispensable *obligation*, under which all members of the Christian Church lie, of observing with religious exactness the institutions of that Church.

With this view of exciting our fellow Christians to a faithful and spiritual observation of the fourth commandment as no inconsiderable portion of the decalogue, we do not hesitate to express our general approval of Mr. Holden's work, especially in its practical parts. The author's former production on the Fall of Man has sufficiently stamped his character as a divine; and, in the present work, equally with the former, he appears as a writer of considerable power; evincing talents of no mean description, and an extensive acquaintance with the stores of theological learning. He comes forward with laudable zeal, as the advocate of a cause of the highest practical importance and beneficial tendency to mankind; and, though we may not agree with him in all the stages of his argument, we cannot but say that he has fully succeeded in enforcing the duty to which he directs the public attention. Throughout the whole book, there is displayed a spirit of reasonable and enlightened piety; and the precepts and admonitions which he offers, are not less marked by strong uncompromising religious principle, than by judicious candour.---If, however, we must speak of the work merely as critics, we should say, that, as an argumentative treatise, it would be much improved by compression.

The conclusion appended to the sixth chapter contains a

recapitulation of the argument, and a powerful and energetic appeal, grounded upon that argument, to the practical observance of the Lord's day. We will present a passage from it to our readers, and with that close our remarks.

"A festival not more salutary to the rich than the poor, to the fortunate than the unfortunate, to the happy than the wretched, should be kept sacred to its destination by all ranks and conditions of men. The devout observance of it is instrumental, I had almost said absolutely necessary, to the growth and cultivation of those holy sentiments and affections which should inhabit the bosom of the Christian. There is a lurking attachment in the heart to objects of sense; the world is ever displaying its fascinations to the view; the arch enemy of man is continually spreading his delusions before our path; and, if we wish to resist the influence of these seductions, the mind must be fortified by the offices of religion. If the sabbatical duties of piety be neglected, the principles of faith will languish, and the impressions of virtue, which have been imprinted in youth, will gradually wear away. By setting the affections on the things of this lower sphere, by dissolving in ease and pleasure, by too eagerly pursuing the honours and emoluments of the present life, the pure flame of religion will be extinguished. It can only be kept alive in the heart by withdrawing the thoughts at stated seasons from temporal things, by deep contrition for our past offences, by earnest supplication for pardon and acceptance through the merits of Christ, by a humble prostration of ourselves before the throne of grace, in fervent prayer for the sanctification of the Spirit. Withdrawing on every Lord's day from the tumultuous scenes of life, we must attend to the things which belong to our eternal peace; we must retire into our chambers to commune with our own hearts, to hold converse with our Maker, and to implore our heavenly Father to deliver us in all time of our tribulation, in all time of our wealth; in the hour of death, and in the day of judgment. Thus alone can the principle of faith be preserved pure and unsullied in the breast; thus alone can we become worthy of that Divine grace, without which our souls cannot be purified and harmonized for celestial blessedness." P. 507—509.

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*Remarks on certain Parts of Mr. Granville Penn's Comparative Estimate, &c., and on other Geological Writings of the present Day, which affect the right Interpretation of Scripture.* 8vo. pp. 76. Rivingtons. 1826.

THE investigations of geology have recently acquired a more general interest and importance than they have possessed at any former period, from the peculiar connexion which has been formed between them and the facts recorded in Revelation. But while, in some instances, the most clear and convincing proofs have been deduced from geological phenomena, attest-



ing the truth of the Scripture narrative, it must be confessed that in others, the indiscreet zeal of the friends of religion has carried them beyond the limits of fair deduction, and led them to adopt most imaginary hypotheses. Those who have been bent upon finding in Scripture a complete account of the structure of our globe, and an explanation of all the revolutions it has undergone, are constrained, either on the one hand to subject the words of the sacred writers to the most strange perversions, or to view geological facts through the disguising medium of most capricious theory. To repress such speculations is the laudable object of the anonymous writer of the small work before us; and his arguments are chiefly directed to fixing the sense of those passages of Scripture, which have been most extensively subjected to the sort of interpretation alluded to, according to the critical meaning of the original.

The first chapter is devoted to an examination and refutation of the idea upheld by Mr. Faber and others, that the "days" of the creation were in reality periods of vast length. Mr. Faber reckons them as periods of 6000 years; arguing upon the geological data of successive formations, and the indefinite use of the word "day" in certain parts of Scripture. Our author refers very little, if at all, to the geological part of the argument, and confines his reasoning to the question of Hebrew criticism, and certain other inferences which are to be made from the Scripture account. One of the most striking of his arguments is given as follows:---

"The account here given of the cessation from creative action on the seventh day, by which is determined the exact period from which the Almighty did not continue to work, or, which is the same thing, when the operations of nature began; viz. after the sixth day, is as much a fact of history as the description of the different kinds of the work of God on the six preceding days. If, therefore, according to the author of the *Treatise on the Three Dispensations*, each of the six days of creation be allowed to consist of 6000 years, which six times 6000, or 36,000 years, had elapsed prior to the commencement of the seventh day, then must also the seventh day, or seventh period of 6000 years, have been ended previous to the eighth day, or the first day of twenty-four hours, actual diurnal time. Hence Adam, who was created during some portion of the sixth day, or sixth period of 6000 years, must have lived through the whole of the seventh day, or the seventh period of 6000 years; and, at the expiration of that seventh day, he would be upwards of 6000 years old. Consequently, although it is recorded of our first parent, that "all the days that Adam lived were 930 years, and he died," he must have exceeded the age of 6930 years at the time of his death." P. 2.

We, of course, do not pretend to follow our author into his details, but we must not omit to mention his positive assertion (p. 10), on the authority of the best Hebrew critics, with

whose lore he is evidently very intimately acquainted, that the whole interpretation of the Mosaic days, as indefinite periods, is completely set aside, from the idiom of the language: the term here rendered day, יום, never bearing or admitting any other meaning than that of a natural day of twenty-four hours.

In the reasonings of those who go upon the geological data, it appears to us that there is one fundamental defect; viz. where is the necessity for supposing, that the periods of creation, described by Moses, are to be identified with the successive formations which geology indicates to have taken place on the surface of our planet? We can discover nothing even pretended by this party, but the very loose similarity in the circumstance, that both in the account of the sacred historian, and in the order of terrestrial rocks, vegetables precede animals, and marine animals those of the land species. Beyond this very general and loose resemblance, we can perceive no sort of analogy even, which can lead us to trace any connexion between what we read in the Book of Genesis, and what we trace in the strata of the earth. The argument appears to us nearly on a level with honest Fluellen's, about the river at Macedon and the river at Monmouth; or, to be serious, we cannot see why the Mosaic account of the constitution of things, (subsequent to the original formation of the world itself in an indefinite period "the beginning,") should not refer solely to the newest formation; in which alone the remains (buried in its early convulsions) of plants and animals, similar both in genera and species to those now existing, are found; and which has not undergone more or greater convulsions than those which are the natural effect of a variety of causes acting incessantly upon all parts of the globe, and of that great and universal catastrophe so circumstantially recorded by Moses, and so exactly verified by the researches of modern geologists. Moreover, not only do we conceive the ground of argument *insufficient*, but there are several strong circumstances *against* the possibility of interpreting the Mosaic account to refer to the older formations. One of these is, that each successive formation, with all its peculiar organized structures, has not only been separately formed, but completely destroyed and buried, before the deposition of the next. Now, we contend, that no perversion of language can possibly twist the words of the first chapter of Genesis into any such meaning as shall allow us to suppose, that on each successive day a whole order of organized beings was first created, and *then destroyed*; and on the next day, the same order reproduced, together with the next class, only in their turn to be again destroyed, and again reproduced; till, on the sixth day, the whole work of creation must be under-

stood to have been repeated entire, from the formation of the lowest mosses and zoophytes up to man. Yet, to such absurd constructions we must have recourse, if the Mosaic days of creation are to refer to the periods corresponding with the successive depositories. In short, it would be easy in this way to make the sacred writers say any thing we please, and to deduce from Scripture, proofs of any geological hypothesis we may choose to construct.

But the broad ground on which we would place all such discussion, is this: the object of revelation was clearly to instruct mankind in religious truth; with other matters it was unconcerned, and other branches of knowledge did not fall within its design. In reference to all points unconnected with the truths of religion, and of the divine dispensations and counsels, it was neither the business of the inspired writers to discover truth, nor to banish error. It was sufficient that, on such subjects, they took human opinions as they found them, and accommodated their language to prevailing notions, whether philosophically correct or not. It appears to us, that it can in no way concern, or interfere with, the doctrines of revelation, to admit, that there may have been a comparatively imperfect order of things, or several successive orders, during that undefined period, when the "earth was without form and void, and darkness was upon the face of the deep." The Bible was designed not to teach geology, but religion: not the structure of the earth, but the way to heaven. The inspired account of the creation was doubtless intended, in the first place, to display to us the power and wisdom and goodness of the One Supreme Creator; in the second, to point out the connexion of His mighty designs, with the interests and duties of man. Hence, the sacred historian only had his mind illuminated to record in detail that greatest and most perfect display of creative power, which constituted a world fitted for the residence of man, and placed man as the lord of creation and the servant of the Creator, in his appointed residence and scene of probation. The history of the world is given by Moses solely as connected with the spiritual history of man. Hence, the numerous chasms and omissions in that history, even after the time of Adam, are easily accounted for: much more, then, the silence of the sacred historian as to the earlier stages of the formation of our globe, which could have borne no reference to the destinies of a race not yet created. It could have tended nothing to the development of the spiritual scheme of revelation, beginning with the history of our first parents, to have given any particular account of the state of things preceding that which was fitted for their reception;---a state, or rather successive states, of our globe, in the latest of which the remains even of the more perfect quadrupeds do not exist; and in the earlier, only the lowest organized structures:

whilst, in the primæval nucleus, not a vestige of any organized structure is found.

In the second chapter, the author corroborates his argument in the first, by a reference to the origin of reckoning by nights as preceding days, and to the early and general division of time by weeks; in which he displays considerable critical acumen and acquaintance with the best commentators.

He next adduces some arguments against the opinion maintained by Mr. Penn, that the curse pronounced upon the earth at the fall, had an immediate reference to the deluge.

In the next chapter, some brief remarks are given on the hypotheses which have been started to account for the continued rain at the deluge: in particular, that suggested by Professor Henslow, of the approach of a comet, by whose attraction the vapours were accumulated, and then fell in continued torrents. Our author rejects all such explanations as unnecessary, if we once admit the whole event to have been of a supernatural kind: in which we are fully prepared to agree with him.

In Chapter V., the author animadvertes upon Mr. Penn's opinion relative to the supposed extinction of some species of animals at the deluge; which, he contends, is contrary both to the express words of Scripture and the testimony of fact: it being evident, that many remains of animals, the species of which are not now known to exist, have been discovered in situations where they must have been buried at periods subsequent to the deluge. Thus the celebrated carnivorous mammoth, found in the ice of Siberia in a state of complete preservation,---the hairy rhinoceros, in the same country,---the extinct elks of Ireland, in peat-bogs known to have been formerly lakes,---the beaver, in the deposit from one of the streams in the fens of Cambridgeshire,---are all adduced as unequivocal instances of species destroyed *since* the flood. So that there is no force whatever in those objections which have been raised against the Mosaic account of the preservation of *every* species of animal in the ark.

The last chapter contains a critical examination of the shower of hailstones, (Josh. x. 2,) which the author maintains to have been literally hail, and not meteoric stones, as supposed by some. He supports his opinion by an extended examination of various passages of Scripture where the expression occurs, and a citation of instances in which hailstones have been equally destructive in their effects.

We recommend the small publication before us, to all those who are interested in examining the support which the just observation of nature cannot fail to contribute to the truth of revelation: and give our willing testimony to the zeal and judgment displayed by the author, in stating his views of the subject which he has taken in hand to discuss.

## MISCELLANEOUS.

## ON PAROCHIAL VICARAGES.

(*Extracted from the Appendix to Pegge's Life of Bishop Grosseteste.*  
4to. 1793.)

"OUR parochial churches were at first all rectories, possessed of the tythes, glebe, and offerings, so that vicarages, chapels of ease, and our present donatives, are all of later deduction. As to vicarages, of which I here propose to speak, they all of them originate from *appropriation*, by which is meant the giving and assigning of rectories, or churches, to religious houses and monasteries.

"For some time after the Norman Conquest (for I think there were not many appropriations before that æra), patrons, who were chiefly lords of manors and erectors of the parish churches, gave the respective rectories at their own will and pleasure, and without consulting with any body, to whatever religious foundation they pleased. Churches, therefore, at this time were all donatives, and the monks in this case collated themselves to the cures. And afterwards, to avoid a multiplicity of institutions and inductions, they obtained licence from the king and the ordinary, and sometimes from the pope himself, to be perpetual incumbents of their appropriated churches without those forms.

"This, however, became a great grievance, as the bishop of the diocese, the only proper judge of the qualification and competency of an incumbent, was excluded from interfering, the monastery receiving at first the investiture of the appropriate church from the hand of the lay patron, and then taking the cure, without any controul, into their own care and management. The consequence was, that there was little or no residence kept on such cure, no hospitality, no alms; the monks, for the most part, dispatching their members at times from the monastery, and performing divine offices at the several churches. These, again, they would often discharge in a hasty and perfunctory manner, not to say that the cures were frequently by this means very scandalously neglected, and the fabrics of the churches, &c. often dilapidated.

"To remedy this evil, which was now become notorious, and extremely hurtful every way, it was enacted, in a council held at Westminster, in 1102, by Archbishop Anselm, 'That monks do not accept of churches, without the bishop's consent; nor so rob those which are given them of their revenues, that the priests who serve them be in want of necessaries.' Whence we are informed of a farther inconvenience attendant on this matter; that, in those few appropriated churches which were not served by the monks themselves, but by a secular priest retained for the purpose, the allowance to the officiating minister was often so scanty, that he could not live upon it, but was even in want of common necessaries; a circumstance of an ill tendency in many respects, especially as in some cases it subjected the parochial clergy to contempt, and in others was a source of much

oppression and extortion from them in respect of the people. The bishop, again, by this salutary injunction was made a judge, for the time coming, of the reasonableness and propriety of all future appropriations, which caused them, no doubt, to be much more sparingly made, especially after the third Lateran Council, in 1180, and that of 1215, both held by Innocent III. The religious, it is true, seldom wanted pretences for soliciting the bishops to consent to them, or, in direct contempt of them, for applying to the popes. They would plead the poverty of their houses, and that they could not possibly subsist without some help or assistance of this sort; they would allege the relief of the poor, and the maintenance of hospitality, and this was their most plausible pretence; however, by these means, they prevailed on their lordships, or their holinesses the popes, by the most pressing intreaties, to comply with their requests, and actually procured many hundreds of appropriations after the passing of the above canon of 1102, and, in the whole, they amounted to more, at that period, than one-third of all the parishes in England. It was a grievance very anciently complained of by the great men amongst the laity, who, thus deprived of their rights, threatened in 1259 to resume the appropriated benefices; insomuch, that assignments of churches to religious foundations continued almost down to the æra of the Reformation. The nunneries also enjoyed their appropriations, and even the bishops. They were often made for very singular purposes, for the service of the cellar of the abbey, the refectory, the chamber, the infirmary, the library, &c. A good reason given in the appropriations of Woburn Bucks, Holbech, Mumby, and Huttoft, in Lincolnshire, the advowsons whereof, by leave of the pope, were purchased by Bishop Dalderby, and appropriated to the bishop's table, by reason that in the quarrels between the king and the great men, the *bishop's temporalities were seized*, and they were left in great distress. But still the diocesan remained judge of the case, and could refuse his consent if he thought proper, and, no doubt, often did refuse. From this time, however, licences from the pope, or bishops, became necessary, and after the statutes of Mortmain had passed a clause also respecting them.

"But as to the old and original evil, the canon of 1102 did not prove an effectual cure for it, since Archbishop Richard was obliged to ordain, in 1173, '*Nullus præsumat intrare ecclesiam absque præsentatione advocati ecclesiæ, et impersonatione diocesani episcopi, vel officialis ejus per ipsum*;' implying, that though churches could not now be conferred on the religious foundations without the approbation of the diocesan, yet those houses retained the disposal and management of those they were already possessed of, and were very tardy in nominating and appointing substitutes.

"It appears from the canon of 1102, that the monasteries employed *some* substitutes to officiate in their churches, though they were but too apt to starve them. And it is certain, as to this last point, that a short and narrow appointment would happen in many cases; as where the appropriate churches were at a great distance, and where the parishes were so large and extensive, of which there were many at that time of day, as to require not only constant residence, but also the attendance of several ministers. Thus it was appointed, by canon in 1222,



‘That in every church, that has a large parish, there be *two* or *three* priests, according to the largeness of the parish, and the estate of the church, &c.’ There were, it seems, to be *several* priests in these wider districts, besides deacons, sub-deacons, &c. And we accordingly meet with vicars employed by rectors of churches but forty-two years after the Conquest, (though, as I apprehend, they were more commonly termed curates), as likewise in the constitution of William, Archbishop of York, in 1153. These, however, were but temporary vicars, or assistants, removable by their rectors, and enjoying no settled endowment; and yet I find them called *vicarii perpetui* in 1173. Many were endowed and invested, admitted and instituted, upon the rector’s presentation; hence come *rectores sine cura animarum parochianorum*, in rich benefices, and sometimes to this day; but this practice was overruled by the bishops, who refused to admit these vicars or curates under a title; but this, I am of opinion, is said in respect of a more than annual agreement with their rectors, perhaps for life, and not because they had been presented to the bishop, were instituted by him, or partook of any part of the benefice, but were paid by a pecuniary stipend of so many marks, or some other mode of compensation. And this, I think, is evident from the words of the canon, ‘*Vicarii perpetui, qui personis ecclesiarum fidei sacramento obligantur, se contra personam non erigant,*’ which plainly implies, that though by compact they had agreed to serve for a term of years, and even sworn obedience to the rectors, their principals, they were by no means independent of them, by presentation, institution, or endowment.

“In 1181, or 1182, Hugh Pudsey, Bishop of Durham, founded several vicarages, allotting them tythes and dues. Many were endowed, before 1200, by the council at London.

“The monasteries had also their vicars, who were of the same removable kind, as might well be; for, the abbey consisting of a multitude, the whole body could not jointly perform the function of a rector of a parish, and none of them were obliged to it in particular; and so says Sir Henry Chauncy:—‘The king granted them a licence to appoint a deputy, or a vicar, by their common seal, to officiate for them; and, from these precedents, the very prioresses and nuns likewise obtained the like licences to officiate by vicars.’

“But, by a canon of the general Lateran council of Alexander III. in 1179, the religious houses were required to establish vicars in their churches; and so we read of vicars ranking with rectors in 1195. These were partly, no doubt, appointed by the monasteries, and partly by the rectors. ‘Mr. Noy, urging the antiquity of vicarages in this kingdom, that they were before the time of King John, says, that in Oxfordshire there were four vicarages before his reign.’ Savary, Archdeacon of Northampton, and rector of Godalmin, in Surrey, presented Richard de Chedingfield to the vicarage of the latter place before 1189; for Richard, Bishop of Winchester, who instituted him, died in that year at farthest. And it appears, from the instrument of institution, that there was a perpetual vicarage there before. This preferment, however, was not put on the same footing as vicarages were afterwards, when a particular portion of tythes, &c. was allotted

to the vicars; for Richard was to enjoy the whole profit of the benefice, paying his principal, or rector, twenty shillings yearly out of them, in the name of a pension, wherefore Kennett says, in another place, 'At the first institution of vicarages there was ample provision for the vicar, and a very small pension of two shillings, or little more, to the rector;' and he gives an instance of one half of the living being assigned to the vicar employed by a monastery. The erection of vicarages was, however, by no means general here in England; for, the Council, held by Hubert Walter, Archbishop of Canterbury, in 1200, thought proper to enforce the Lateran canon, by directing all the religious to 'present priests to bishops for the churches which they hold not by an absolute right, who shall be answerable to the bishops for the care of the people, and accountable to the religious for the temporals. Let them not presume to remove such as are already instituted, without the advice of the bishops.' And Hubert himself, who died in 1205, reserved a pension to the vicar of five marks, in his appropriation of Halstow, in Kent, to Christ Church, Canterbury. These presentees of the monasteries were properly, and in strictness of speech, vicars; and vicars, as well as rectors, are required to put a stop to Scot-ales and potations, in 1209.

"But notwithstanding the decree of the Lateran council concerning the establishment of vicars by the religious societies, these corporations were very averse from complying with the order. Halstow and Tinmanston were the only ordained vicarages in the diocese of Canterbury before the year 1220. Luton, in the county of Bedford, was ordained in 1219, with an intimation, that, in other churches appropriate to the abbey of St. Alban's, vicarages had been already endowed. And, about the latter end of King John's time, Sylvester, Bishop of Worcester, appropriated Nether-Etendon, in the county of Warwick, to the canons of Kenilworth, reserving a competency for the maintenance of a vicar, viz. not less than 100*s.* per annum." And it appears from Burton, that a great number of vicarages were established, and that Hugh de Welles, Bishop of Lincoln, instituted many vicars, before 1220. The vicarages of Snarkeston and Thurecaston, Tilton, Tugby, Welham, &c. in the county of Leicester, seem to have been ordained before 1214; and the vicar of Swinford, in the county of Leicester, was instituted by Hugh the Burgundian, Bishop of Lincoln, before 1200, and that of Burcester about 1212; and yet the oldest vicarage Sir Henry Chauncy met with in the county of Hertford was not ordained till 1241, when Bishop Grosseteste erected and settled that of Ashwell, appertaining to the great and rich abbey of Westminster. I think it not improbable, that there might be a settled vicar at Ashwell, under some kind of contract or stipulation with the house at Westminster, before the formal ordination of the vicarage by the diocesan. And, again, that, perhaps, one reason why the monks in general were so backward in conforming to the canon of 1179, might be, that, as they had vicars already on their benefices by contract, they were desirous of being dispensed with from erecting permanent vicarages in their churches till the decease of such vicars. At last, however, they commonly presented one of their fraternity;

thus, in 1510, the Premonstratensian house at Beauchief presented one of their canons, John Sheffield, to the vicarage of Norton, in the county of Derby.

"The oldest endowment of a vicarage occurring in the diocese of Canterbury, next to that of Tilmanston, is in 1223. And, indeed, after the canon of 1200, and so much said in Cardinal Langton's Constitutions in 1222, about vicarages, it is natural to suppose, that many would be immediately ordained, and Hugh de Welles, Bishop of Lincoln, in particular, did settle and establish many. Mr. Johnson speaks of a volume in the archives of Lincoln, containing all the endowments of all the vicarages in the diocese, written about 1218, in Bishop Welles's time; but I am informed by my friend, John Fardell, Esq. registrar there, who has collated the MS. at my desire, that it contains only an account of the endowments of such vicarages as were endowed by, or previous to, the time of Bishop Welles, in number 381, all later ordinations being inserted in the registers of the respective prelates. That of Chesterfield, in Derbyshire, belonging to the Dean of Lincoln, as Rector, appears to have been settled finally before 1239; and, as there is something particular in the case, which may contribute to illustrate the thirteenth article of Cardinal Langton's Constitutions, which prohibits two vicarages to be in one church, I shall beg leave to report it. About 1220, Roger de Rolveston, Dean of Lincoln, and Rector of Chesterfield, who died in 1223, confirmed a demise which Stephen Fitz-Stephen had made of land and a messuage appertaining *ad vicariam suam*, and calls Stephen *vicarius medietatis ecclesiæ de Cestrefield*, importing, that there were then two vicarages at the place, and, indeed, the parish is large. This was before Langton's canon, and was in fact altered in consequence of it, for, when William de Tournay was Dean of Lincoln, and Rector of Chesterfield, *Will'us vicarius de Cestrefield* was a witness to a deed of his in 1239, as *D'nus vicar' de Cestrefield* was witness to another deed in 1242; and we hear no more after this of any medieties respecting the vicarage of Chesterfield, but always of one vicar; so that the vicarage was finally settled between the years 1223 and 1239.

"The grand point aimed at by the erection of vicarages, and a most laudable one, was residence in the parochial clergy; and this was the ground of the oath administered anciently to vicars, and still continued. For the gaining this desirable end, the cures again were not only made independent of the monks, by excluding their precarious ministrations in them, but it was expressly ordained, 'That churches, not worth above five marks a year, be given to none but such as will personally reside, and minister in such churches: let them who do not, be deprived by the diocesan, after due admonition.' The reason of which prohibition was, that the incumbents of such small benefices could not afford to pay vicars. And, that the vicars might be enabled to live, and in some degree to maintain hospitality, the canon directed, that 'An estate which may let to farm for five marks at least, be assigned to the perpetual vicar;' which sum Sir Henry Chauncy esteems to equal 100*l.* per ann. at this time, but he certainly over-rates it, 50*l.* per ann. being nearer the truth. However, Bishop Kennett observes, that the allowance that age afforded to the vicar was even beyond the

portion now allotted to them. And it is certain, that, to speak in general, our vicarages are but meanly endowed at this day, and partly because certain circumstances attended the establishment of vicarages at first, which are now unavoidably lost, such as obits, anniversaries, trentals, &c. once a considerable part of the vicarial emoluments. But the celibacy of the clergy at that time had an ill effect on the allotted endowment, since from that cause the diocesan could look no farther than to a maintenance for a single man without a family. It often happened again, that many of the largest and best benefices, the market towns, were appropriated, by which means these, which were the most burthensome cures, were often but meanly provided for by the vicarial endowment, and continue, consequently, to be so at this very time. For, though the case of the vicarages ought to have been considered, and their hardships remedied, at the general dissolution of the religious houses in the reign of Henry VIII. yet, unfortunately for the vicars, the rectorial tythes did not then revert to the respective churches, but were granted away to the king's friends and favourites, and so became lay-impropriations; a scandalous sacrilege, and highly reproachful to an otherwise very judicious and necessary reformation. Another opportunity of relieving the poor vicarages, though not quite so favourable as that, was offered at the restoration of King Charles II. when almost all the leases of the church-estates in England were fallen in, there having been no renewal for twenty years, but this also was, in a great measure, though not altogether, lost. But this by the way; I return to the subject more immediately before us.

"After the indigenous regulation of the Archbishop Langton, in 1222, a great number of vicarages were endowed, and especially by Hugh de Welles (who assisted at the council held that year), in the diocese of Lincoln. Hugh seems to have been particularly zealous in the prosecution of this business, at least he had some hard names given him by M. Paris upon the account. He ordained, as we have seen, the vicarage at Luton, in 1219; and we are told, not only that his register contains a great number of vicarial donations, but that in 1220, which was still before the celebration of Langton's council, the churches of Stodham, Toternho, Chaugrave, Segenho, and Husseburne, appropriated to the priory of Dunstaple, had all of them vicarages appointed in them, by him. Bishop Grosseteste again, following the example of his predecessor De Welles, was remarkably active and sedulous in favour of vicarages, as appears from his register, and is equally abused for it by Matthew Paris. However, by these two prelates in conjunction, a considerable number of vicarages were established in the diocese of Lincoln.

"The method pursued in allotting vicars their portions was this, An inquisition was made in the chapters of the rural deans, into the value of the rectories, and the competent portions to be assigned to the vicarages; regard being always had, in proportioning the last to the nature and size of the cure. A return was then made to the bishop, who was to approve and confirm the acts of the chapters, and had power withal to make any necessary alteration in them; after which, the allotment was to be entered in the bishop's register, he, in effect, having the whole management of the business in his hand.

"The quota usually apportioned to vicars comes next to be considered. At Stodham, the vicar was to have the whole *altaragium* except one mark, the tythe of lambs, and a croft, which contained about seven acres. The rectory was judged to be worth twenty marks, and the profits of the vicarage six, so that a vicar enjoyed something less than a third part of the value of the living. In the next case, Voternho was rated at twelve marks, and the vicar's portion was five; he had here almost an half of the value of the living, and his five marks arose from the altarage, an invariable sum of tencepence from the estate of one Gower, the priest's house, and a moiety of the tythe-hay. Chaugrave was worth fifteen marks, and the vicar was to have five marks and an half, something more than a third, and his income consisted of the altarage, the priest's house and garden, and the greater croft of four acres, lying to the west. Segenho was upon the same footing, and the vicar's profits arose from all the altarage, excepting tythe-lamb, and the mansum or house which was on the west. Husseburne, the last benefice, was estimated at twelve marks, and the vicar was to have five marks and four shillings, to arise from the altarage, a house, a croft, and a croft and meadow on the south. By *altaragium* in these cases is evidently meant all small tythes and dues; and it is as clear, that the rule observed in providing for a vicar was to invest him with a revenue of five or six marks, six at the most, and five at the least; these sums being esteemed a competent maintenance at the time for a single person, and even to enable him to maintain some degree of hospitality. It appears again, that the vicar's portion commonly consisted of a manse, glebe, and some share of the profits of the living; and that in the smaller livings his part was proportionably the greatest. I do not pretend to say, that these rules were constant and invariable, for the vicar of Dersingham had seven marks assigned to him, in 1228; and the vicar of Herteburne was to have one-third of the profits of the living, when the other two-thirds amounted to one hundred and fifty-three marks, so that his appointment came to above seventy-six marks, which shews that the circumstances of the livings and cures were always taken into consideration. But the account, as here stated, will, nevertheless, be sufficient to give the reader a tolerable idea of the matter.

"As to the *onera*, as they were called, incident to ecclesiastical livings, the vicars were generally to bear some part of them. Thus the priory of Dunstaple, in consideration of the large share it enjoyed of the profits of the above livings, was to entertain the archdeacon in his parochial visitation, to find books, vestments, utensils, to repair the chancels, and to pay the subsidies; and the vicars were to take all other burthens upon them.

"It must be supposed then, that before the year 1222, vicarages were daily endowed in churches appropriated to religious houses; but they were more generally established in 1268, when Othobon, by a legatine constitution, directed, 'That the Cistercians, and all others, who have churches for their own use (that is, appropriate churches), if vicars have not been placed in them, do, within six months, present vicars to the diocesans who are to institute them; and, probably,

many vicarages which had not been before created and endowed, would be founded by the diocesans, after this time; and, no doubt, before the expiration of this century, a large number of the parochial vicarages were established, though the business was not totally finished till the civil power interfered, and the statutes of 15 Richard II. c. 2. and 4 Henry IV. c. 12, were enacted.

"The Pope gained a considerable increase of power by the ordination of vicarages, which certainly was a prevailing motive with the legate Othobon to urge the immediate and universal institution of vicars. The number of monks in the cloisters continued much the same, but the body of the parochial clergy would be much enlarged by these new presentations, and therewith the roll of his Holiness's subjects and dependants; a view always worth regarding by a court so ambitious of power. Litigations would also often spring up between the vicars and the religious houses, and appeals consequently to Rome, which would not only bring money into the papal treasury, but also afford his Holiness an opportunity sometimes of gratifying a party he would chuse to befriend, or, perhaps, of humbling an house he had a mind to depress and disoblige. Nay, instances would frequently happen, wherein, if it were for his purpose, these altercations would furnish him with a handle for slighting both the contending parties, for declaring a vicarage vacant, and conferring it on some creature of his own. All these were inducements with the Popes to permit and encourage the erection of vicarages in the appropriate churches, and the diocesans, on their parts, wanted not reasons for concurring in the measure. The residence of the clergy in the parochial cures, at a time of general negligence and relaxation in that respect, was a most valuable object in the eyes of those wise and conscientious prelates, De Welles and Grosseteste; and, if the number of ecclesiastics were hereby increased, the more and better labourers, a matter which they had very much at heart, there would be in the vineyard, and with no abatement, but rather an advancement of the episcopal power and dignity. It may be said, upon the whole, that no alteration in the ecclesiastical system had happened for many years, that was better calculated to afford ease and satisfaction to the minds of those prelates who had a just regard to the pastoral care, and to ameliorate the state of the church in respect of its service. Appropriations were a grievance at best, and the offspring of Rome; and, amongst the MSS. of Ramsey Abbey, there was an Epistle of Robert, Bishop of Lincoln (I suppose Bishop Grosseteste) *contra appropriationes beneficiorum*. The institution of vicarages, however, was the best method of alleviating it, and one which nobody could object to, but the appropriators; whose revenues would often, no doubt, be somewhat diminished by them: and whose authority and power over their officiating clerks would necessarily be abridged, by the latter being more independent of them, and responsible only to the diocesans."



## CRITICISM ON 1 TIM. iii. 15.

Ἐάν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζώντος, στύλος καὶ ἑδραίωμα τῆς ἀληθείας.

DEAR SIR,

It is well known that this is a favourite text with Roman Catholic writers, who apply the concluding words as a declaration of the infallibility of their Church. It is needless to premise that Protestants can read no such doctrine in it, and that in their more usual acceptation, the words referring to the Universal Church of Christ, are not to be confined to the Roman, nor indeed had Timothy been baptized into that congregation. But the following interpretation of Chillingworth, confirmed, as you will see, from some ancient authorities, appears to me to be the true one.

"It is not improbable that these words, 'the pillar and ground of truth,' may have reference not to the Church but to Timothy, the sense of the place, 'That thou mayest know how to behave thyself as a pillar and ground of the truth in the House of God, which is the Church of the living God:' which exposition offers no violence to the words, but only supposes an ellipsis of the particle ὥς, in the Greek very ordinary. Neither wants it some likelihood that St. Paul, comparing the Church to a house, should here exhort Timothy to carry himself as a pillar of that house should do, according as he had given other principal men in the Church the name of pillars [Gal. ii. 9], rather than having called the Church a house, to call it presently a pillar."—*Chillingworth. Rel. Prot. Chap. iii. Sect. 76.*

Chillingworth, it will be seen, proposes his notion very modestly, and is not at all anxious about its reception: but his reasoning seems just, and, I think, derives strong support from the parallel text referred to, and from an expression in Rev. iii. 12: Ὁ νικῶν, ποιήσω αὐτὸν ΣΤΥΛΟΝ ἐν τῷ ναῷ τοῦ Θεοῦ μου. The figure of speech is indeed not unfrequent in Classic writers. I will refer only to two passages, well known to lovers of the Greek drama, Eurip. *Iph. Taur.* 44—57, *Æsch. Agam.* 869, *sqq.* ed. Blomfield. This view of the text is to my mind farther confirmed by two passages in which the words are similarly applied by some Greek Fathers, and probably the number of such places might be enlarged by those who have more opportunity for the search. The first is this:

Ὑπερβελλημένως ἐνέσκηψεν ἡ ὀργὴ πᾶσα καὶ ὄχλον καὶ ἡγεμόνος καὶ στρατιωτῶν ..... εἰς Ἀττάλον Περγαμηνὸν τῷ γένει, ΣΤΥΛΟΝ ΚΑΙ ΕΔΡΑΙΩΜΑ τῶν ἐνταῦθα αἰεὶ γεγονότα.—*Epist. Viennensium apud Routh. Rel. Sacr. Vol. I. p. 273.*

The other is of higher authority, Gregory Nazianzen, in an eloquent passage:

Ἀνθρώπε τοῦ Θεοῦ, πιστὲ θέρापὸν καὶ οἰκονόμῃ τῶν τοῦ Θεοῦ μυστηρίων, ἀνὴρ ἐπιθυμῶν τῶν τοῦ Πνεύματος, καλῶ σε ΣΤΥΛΟΝ ΚΑΙ ΕΔΡΑΙΩΜΑ τῆς Ἐκκλησίας, λόγον ζωῆς ἐπέχοντα, καὶ πίστειως ἔρεισμα, καὶ Πνεύματος καταγώγιον.—*Greg. Naz. Orat. xix. p. 216, ed. Prunæi.*

Enough, however, to shew that it is no new notion which I am

inclined to adopt, and to shew, according to Ridley's\* mind, that the Papists must "play the cuttles, and cast their colours" over this place of Scripture also, or the truth will appear too plain for them.

Yours, &c.

E. C.

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## ON THE STUDY OF HEBREW.

*To the Editor of the Christian Remembrancer.*

SIR,—In the number of the *Christian Remembrancer* for the month of February, 1826, the study of the Hebrew language is, with great propriety, recommended to candidates for holy orders, as well in your Review of Bishop Mant's Charge, and on his authority, as also in your advice to an enquirer as to the best method of prosecuting this interesting study. I beg leave to add the word and experience of an aged clergyman, in full accordance with, and confirmation of, what has been there observed. It is surely of the first importance, that those, whose business it is to interpret, expound, and enforce the word of God, should be acquainted with the languages in which it was originally written. The Hebrew language, if I may be allowed to advise by my own experience, will be most effectually studied at the University, where the best masters of the language, and every other requisite help, will be generally found; and there, between the first and second degree. After the first degree has been taken, it is highly desirable, and much to be wished, that the expenses of our Universities made it generally more feasible for the clerical student to appropriate some time to the peculiar studies\* of the profession which he is designed for, and especially to the Hebrew language. He will then best find leisure to attend the lectures of the Hebrew Professor; and, previously, those which are, or should be, given in each private College. Previous instruction in private classes in each College there should be; because it is not practicable, that the minutæ of the Hebrew grammar, which should be thoroughly mastered, can be duly attended to by the numbers who would be assembled at the public Professor's lecture. An interleaved Westminster Hebrew grammar is what my experience recommends; which, being concise and expressed in technical language, makes perhaps the aid of *vivâ voce* instruction generally necessary to the learner. On the blank leaves of it, he will find it useful to enter explanatory notices, and especially to transcribe at length the other conjugations of verbs, of which no paradigm is given, except that of *Kal*. The transcription of these conjugations, and the practice of writing the language, will greatly facilitate the learning of it, and enable the student much more readily to discriminate the similar letters. I conceive the language to be most surely and effectually learned with the assistance of the vowel points: without them, at first especially, he will be much at a loss, both how

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\* Treatise against Transubstantiation.

to discriminate the different parts of speech, and to give the consonants their due sound and pronunciation. After considerable practice, indeed, and reading often, under their direction, in Van der Hooght's excellent Hebrew Bible, the student will find himself able to discard them, and to comprehend the quotations without points, which Bishop Lowth has metrically distributed, and often so admirably translated, in his "*Sacra Poesis Hebræorum*." His first labours in reading will be more easy, and more profitably employed, in the Pentateuch, where the construction and style are plain and flowing, than in the poetical parts, which, in every language, present greater difficulties. Buxtorf's Lexicons, the larger, and the Manual, will be generally sufficient: the difficulty is in acquiring the use of them; in discarding such letters as do not form part of the triliteral root. Those who are possessed of Walton's Polyglott, will find a fund of valuable knowledge in the Lexicon of the learned Castell, which accompanies it. Other more modern Grammars and Lexicons, which profess to make the acquisition of the language more easy, I am not acquainted with: but I apprehend these will be found sufficient to those who have the assistance of a competent instructor, and, what is indispensable, are willing to give diligent attention, for a short time, to the rudimental part, and grammatical difficulties. In mastering them, useful assistance will also be found in Buxtorf's "*Thesaurus Grammaticus*," which, in the first part, treats of the peculiarities of the different parts of speech,—and, in the second, of the syntax or construction of sentences. The grammatical difficulties having been by these means once overcome, and an acquaintance with the language having been gradually acquired by daily reading a small portion of it, and by occasionally writing it, the student will soon find his pains amply repaid by the beautiful simplicity, sublimity, and majesty of it, and by the satisfaction he will derive from searching the Scripture in its original tongue.

It is extremely desirable, as Bishop Mant has observed in his Charge, and in which opinion you have fully concurred with him, that proofs of some proficiency in this interesting language should be required in all candidates for the ministry. As a general rule, indispensibly requisite, this could not, perhaps, be fairly insisted on; especially in the case of those, whom the great expense attending a protracted residence in the University will not allow to devote much time to the study of Hebrew, after having taken their bachelor's degree. But of those, who enjoy the emoluments of our Universities, such as valuable scholarships, exhibitions, and fellowships, and are assisted in the prosecution of their academical studies; it may be reasonably expected, and should be required, that their acquaintance with the Hebrew language should be evident. I remember the time when, in one College in Oxford, the Hebrew Bible formed part of the examination of every candidate for a fellowship; and the expectation of it before-hand gave an impulse to the study of the language. Under the tuition of an excellent Hebrew scholar, the Rev. George Buckley Bower, late Rector of Great Billing, in Northamptonshire, the language, in that society, was successfully cultivated; and I beg to bear this grateful testimony to the merits of

a learned and worthy man, now gone to his reward, who was ever anxious to maintain collegiate discipline, and to promote the interests of sacred literature. His pupils were those who had taken the first degree; who had an opportunity afterwards of further prosecuting the study under the public Professor. That some time should then and thus be devoted to the study of Hebrew, and other studies more immediately appertaining to the Clerical Profession, is much to be wished: but the prolonged residence in our Universities, which is necessary to the due accomplishment of such purposes, is not generally attainable under the present system of expense. A Clergyman, of moderate income, and perhaps with a large family, who will naturally wish to bring up a son to his own profession, and whose habits and manners may have been well formed for it, will find it extremely difficult, if not impossible, to have that wish gratified, under the present expensive course of an University education. A reduction of that expense, and a greater facility of admission and accommodation for the increasing numbers of those who are anxious to become members of our Universities, are objects which now deserve the serious attention of the governing part of them, as well as of all who have at heart the interests of sound learning and true religion.

Your's respectfully,

W. X. Y.

February, 1826.

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#### CLERICAL FUND.

It will be recollected that the Bishop of Chester, in his Primary Charge to the Clergy of his Diocese, touches on the importance of establishing a general fund for the relief of the Clergy, by contributions from the Clergy themselves. The following letter on the same subject appeared some time ago in a Welch paper, and will, we think, derive some interest from his Lordship's recent notice of the subject.

##### " BANGOR CHARITY.

*" To the Editor of the North Wales Gazette.*

"SIR,—The liberality of the Lord Bishop of the Diocese to this Charity, on Wednesday last, as well as on former occasions, has been on a scale truly worthy of his exalted station: notwithstanding this, it is painful to observe how very inadequate to the wants of the widows and orphans of *Clergymen*, the whole of this fund is, and how defective the plan is, inasmuch as it provides no adequate retirement for disabled Ministers. The small and often reluctant support which the Laity give to a body whom they consider fully able to maintain their own necessitous members, has often been noticed by me; and in looking over the list of subscribers to our charity, you will find that the lay contributions through the whole Diocese, amount only to 129*l.* 2*s.* 6*d.*; the clerical to 156*l.* 16*s.* The largest sum

given to any widow is 20*l.* a year; one poor woman has only 8*l.* a year. These sums would barely support a respectable day-labourer's wife; and how wretched is the pittance to a well-educated and delicate female?—It appears to me, that there is but one remedy for this evil, and it happily is a remedy which would add greatly to the respectability of the Established Church. I mean, the formation of a superannuation fund on the same principle as in the army, navy, and in other services. This cannot be accomplished without an Act of Parliament; and, in my humble opinion, that Prelate who would propose such a measure in the House of Lords, would gain immortal honour by it; and I have very little doubt of its success, although there are certainly many difficulties to be overcome. Twenty shillings, or even ten shillings, per cent. on the benefices of the Clergy, would raise a fund that would place our widows, orphans, superannuated or disabled Clergy, on a footing of respectability and comfort. My attention has been more particularly led to this subject of late by the state of a parish in my neighbourhood.

“The Curate has officiated there between thirty and forty years, and is so universally beloved, that no complaint is made by the parishioners, although he is nearly unable to discharge the important duties of his profession in consequence of his infirmities. The parishioners are aware that their Pastor would be reduced to a state of the greatest possible distress, and, indeed, to absolute poverty, if he was deprived of his present means of support, and they refrain from murmuring against him; but what is the consequence? The congregation has deserted a Church where the duty was inefficiently performed, and is now dispersed among the various denominations of Dissenters, whose Meeting-house-doors are ever open to receive the neglected or discontented members of our Church.

‘Fas est et ab hoste doceri.’

“The Dissenters have a fund for the maintenance of disabled Ministers, so that their cause is always supported by what are deemed efficient labourers, who are enabled to retire when the infirmities of age or the hand of Providence render them unfit for the arduous and most important duties of the Ministry.

“A FRIEND TO THE CHURCH.”

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## ON THE BURIAL OF UNBAPTIZED PERSONS.

*To the Editor of the Christian Remembrancer.*

SIR,—As you have occasionally expressed yourself anxious to receive any local information relating to ecclesiastical affairs, which the readers of your valuable miscellany may feel inclined to furnish, I am induced to trouble you with the following remarks, which have been suggested by a recent occurrence in my neighbourhood. Should you deem them worthy a place in any of your future numbers, they are much at your service.

Among the many religious errors of the age in which we live, no one has been so prejudicial to genuine and rational piety, as that which has resulted from a mistaken and perverted view of the doctrine of Baptism. To this source may be ascribed by far the greater portion of that enthusiasm, by which the name of religion has been disgraced, and no small portion of that practical infidelity, by which every Minister of the Gospel unhappily finds himself surrounded. It is not my intention to point out the various ramifications by which the error thus alluded to extends itself when once established in the mind, nor to trace the progress by which it conduces to these apparently opposite extremes: let it suffice merely to remark, that if persons of a certain disposition and temperament are once induced to consider Baptism as nothing more than an external form of religion, which imparts to its recipients no privileges, and consequently imposes upon them no personal responsibility, with these the natural consequence will be (to express myself in the language of our Church), "wretchlessness of most unclean living;" while with others this same want of faith in the efficacy of Baptism, connected with its twin-error, a reliance upon some fancied and sudden conversion, will as naturally be productive of those lamentable instances of enthusiastic and presumptuous confidence which are now to be found in every parish, however zealously its appointed Pastor may have watched his flock, and however indefatigable he may have been, in conformity with his ordination vow, in "using all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word." These being the practical effects of the errors to which I have alluded, it is not without deep regret that I occasionally see this error, at least indirectly, sanctioned by some of my clerical brethren; an instance of which has recently occurred in my neighbourhood: I mean, by the regular interment of a child *avowedly unbaptized*. The circumstances of the case were these. A child having died without baptism, an application was made for its interment; but the Clergyman thus applied to, either deeming the act altogether uncanonical, or at least hesitating as to its propriety, declined complying with the parent's request; and in order possibly to appease the irritated feelings which this refusal had excited in the parent's mind, he was referred to a neighbouring Clergyman, with a request that he would give his judgment as to the legality and propriety of such an act. It is proper to observe, that there was no intentional neglect on the part of the parents in not bringing the child to be baptized; and there is no doubt, had it lived, that it would have been duly admitted into the Church. Under these circumstances, the result of this reference was not only a ready sanction of the parent's application, but also an offer to perform the funeral service: The offer was of course accepted, and the child was regularly interred.

Now, Sir, that an act of this description is calculated to produce an evil influence upon the minds of the common people, by detracting from that reverence and respect which they generally entertain for the sacrament of Baptism; and that it is also calculated to second the various plausible arguments advanced by that busy sect who are now compassing sea and land to make one proselyte, I am fully persuaded.



Nor do I know by what logic the sophistical objections advanced by the disputants of this sect against infant baptism, are to be refuted, if we once acknowledge, that there is *no* difference between the baptized and unbaptized child, and that the latter is, equally with the former, entitled to the privileges of the Church. I am aware, indeed, of the arguments which have been sometimes deduced from the well-known passage in St. Paul's 1st Epistle to the Corinthians (chap. vii.), and of the interpretation which has been affixed to it for the purpose of obviating the difficulties attendant upon antipædobaptism, when they are pressed by the doctrine of Original Sin. And it is, I conceive, upon similar reasoning, that the judgment above stated must have been founded. But however the members of a sect, professedly antipædobaptist, may adhere to the interpretation of a text, because it best accords with their peculiar system of faith, I can scarcely believe that the interpretation of the passage above alluded to will be acknowledged as its *true* interpretation, by any Minister of our Church who is acquainted either with the justly celebrated work of Dr. Wall upon Infant Baptism, or with the Commentary of Dr. Hammond upon that passage, in his Annotations upon that chapter, and also in his Treatise upon the Baptizing of Infants; for both these learned writers have shewn most satisfactorily, that when the Apostle speaks of the children of Christian parents as sanctified or made holy, he is not to be understood as asserting, that children thus descended are sanctified *without* Baptism, but merely that this descent secured to them the advantage of being *brought to Baptism*, and qualified them for the sanctification imparted *through the medium of that sacrament*. Without, however, doing more than thus merely referring your readers to the above-mentioned works for a full and satisfactory answer to any inquiries they may wish to make upon this point, I would ask,—Is the judgment given by the Clergyman referred to, accordant with the doctrines and discipline of the Church of which he is a Minister? Did he, or did he not, do right in burying, with the full and regular service of the Church, a child *avowedly unbaptized*? For my own part, I must confess, that this is a point upon which I have hitherto entertained but one opinion; though this opinion is decidedly at variance with the judgment in question. Our Church, indeed, does not *limit* the mercy of the Almighty to those who are made subjects of the Christian sacraments: she does not presume to speak where the Scriptures are silent: but with that moderation and charity, which are her great characteristics, she trusts, that many who have not been enrolled among the members of Christ's church here, will hereafter share in the general atonement, which she describes as a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. At the same time, however, nothing, I think, can be more evident, than that the Church considers a person unbaptized as standing in a different situation *here*, from that of a person who *is* baptized. The latter she regards as expressly and positively a partaker of those covenanted promises, which God, in his infinite mercy, has made through Christ; but the former she can only regard as an object of God's uncovenanted grace. Of children who are baptized, dying before they commit actual sin, she says, "it is certain, *by God's word*, that they are undoubtedly saved:" but of those who die unbaptized she

says nothing. And upon this point she is silent, because *God's word* does not furnish any express and positive information respecting it. Of children baptized she scruples not to speak, because they have been grafted into the body of Christ's church, and have been made inheritors of the kingdom of heaven, according to Christ's appointment; but of the unbaptized she expresses no judgment, because they have *not been* thus regularly admitted to the covenanted privileges of the Gospel: she knows, indeed, that God *can*, and she confidently trusts that He *will*, in many cases, deviate from his appointed means of conferring mercy; but since the positive *promise* of Christ extends only to those who believe and *are baptized*, she ventures not to pronounce any judgment beyond it. That the Church, however, does not regard the unbaptized as entitled to, or fit subjects of her offices, is sufficiently evident from the Office for the Burial of the Dead, even had there been no directions prefixed to it. The whole of that most beautiful service, as it appears to me, proceeds upon the *presumption* that the deceased *has been* grafted into the body of Christ's church, and incorporated among the children of God. It leads us to speak of the deceased as "our dear brother," and to give thanks to God that it hath pleased Him "to deliver this our *brother* out of the miseries of this sinful world." But with what propriety can this title be applied to one who has never been admitted a member of that society or brotherhood from which the title is derived? The same inference also may be deduced from the 49th Canon, which imposes the penalty of three months suspension upon the Minister, through whose neglect an *infant* is suffered to die *unbaptized*. But whence the necessity of enforcing this strict attention to the administration of this sacrament, in the case of infants, if the want of Baptism exposed the *unbaptized* to no loss or privation of those privileges to which the baptized are entitled?

You, Sir, however, may consider, with myself, that a simple reference to the Rubric prefixed to the Funeral Service, is alone sufficient to decide this question; that Rubric plainly declaring, "Here it is to be noted, that the Office ensuing is *not* to be used for *any* that die *unbaptized*," &c. To me this has always appeared sufficiently plain and decisive. Should the view, however, which I have taken of this subject be erroneous, it is an error, I believe, in which a very large majority of my clerical brethren are living. And since some of us, in this neighbourhood, may very possibly be pressed under similar applications to that which I have stated, by the precedent which the above-mentioned interment will be thought to have furnished, you, or any of your correspondents, will confer an obligation upon us, by stating what the *true meaning* of the Rubric prefixed to the Burial Service is, and by directing us to the authority which justifies a deviation from its literal interpretation.

I remain, Sir, yours, &c.

SAC. VIN.

## THE DOMESTIC MISCHIEF OF FANATICISM.

*To the Editor of the Christian Remembrancer.*

SIR,—The accompanying letter of a brother to a sister, is the commencement of a series addressed to one of those female victims of fanatical intrusion, (now become, alas! so numerous,) by whom the sobrieties of their early religious education are scoffed at,—the ties of consanguinity are cruelly ruptured,—and the peace of their respective families is destroyed. It has been thought, that the publication of the series may be serviceable to the interests of true religion. You are requested, therefore, to insert what is now forwarded in your valuable miscellany, and the remaining letters shall follow in due course.

I am, Sir,

Your obedient Servant,

C. S.

MY DEAR SISTER,

However intense may be the anxiety you feel for me, and which you express so strongly in your letters, be assured, it does not exceed that which you have awakened. You have, indeed, excited an alarm, though not in the direction you desire. I confess honestly, that I am, at the present moment, more alive to the fear of seeing you estranged from your family affections—from the Church in which you were brought up—and from the real humility and Christian charity so peculiarly becoming in your sex, than affected by the terrible denunciations you think it necessary to pour forth against me.

When I look at your last letters, and compare them with your former correspondence, it seems hardly credible that they can proceed from the same individual. Can you expect me to look upon that as a *blessed* change, which has obliterated from your mind all regard to those happy days which we once enjoyed,—which threatens to break all the natural and endearing ties by which we have hitherto been united?—It is some consolation to me, though of a melancholy nature, that this trial at least was spared our father; that when he was taken from us, no human foresight could have predicted what has since occurred. When circumstances afterwards compelled us to separate, it was also some consolation that the similarity of our dispositions, and the habits in which we had grown up together, seemed to strengthen every tie of blood, and promise that we should never be severed in opinion or affection. Yet all this seems past like a dream. There was a time when you hardly conceived of any excellence in your own sex higher than that of our dear mother,—when you had no wish for myself, but that I should tread in the steps of my father. Yet now you consider yourself in conscience bound to condemn *these* in some measure, and address *me* as decidedly “on the broad road leading to destruction,” because I pursue the same course in which they taught me to walk from a period beyond your recollection. And for what should I relinquish it? Can you shew me any other course which has led to greater good with due reference to the means given?

I beseech you, do not let any appearances, however plausible, extinguish the recollection of those realities which we both witnessed daily during the whole time that our parents were spared to us;—realities to which we are both so much indebted. If it had not been for that love of truth, and thorough conscientiousness which they sought to implant, you never could have written and acted as you now do; and, as you believe yourself right, this, at least, ought to have some weight with you. I regard you as acting under a complete delusion; but much as your present conduct makes me suffer, I do not the less honour the conscientiousness which dictates it. Why will you not then pause for a moment?—Why will you not allow your brother to be sincere in his religious professions as well as in other things? In some parts of your letters, indeed, you seem to allow the purity of my motives, and the usefulness of my pursuits, “as far as they go.” Are you so certain, that they could be carried further by my joining the ranks of the “Evangelical party,” as they are called? You surely would not have me join them without *conviction* of their superior excellence; and what conviction of this kind can your letters or their conduct produce on me, when from both I am made a sufferer?

It appears to me an error of no small moment in that party to which you are now attaching yourself, that they consider themselves the only persons who possess any real knowledge of the Scriptures, or, in fact, any due care for the great concerns of eternity. It is in vain that you may reply to this,—many think differently,—so long as you press the argument upon me yourself. What right have you to conclude, that I know little of the Scriptures,—that I feel “*indifferent to true religion?*” Before we were separated, you never thought so. It was not thus, Maria, when at ———; “we walked in the House of God as friends.” It was not thus when you witnessed my ordination. But now it is in this belief, that you write to me, urging me “to flee from the wrath to come,” denouncing me as liable to the most tremendous doom, if I do not follow your advice; and, what is most extraordinary of all, addressing me as wholly ignorant of true religion, though engaged in the most awful and responsible of all duties connected with it. And this you call “acting faithfully and affectionately towards your brother.”

Will you think for a moment what the feelings of that brother must be in receiving admonitions like these, from a sister who in past years has been in the constant habit of looking up to him for instruction—for advice—and for consolation? Making every allowance you can desire, in what light can you conceive your conduct must appear to me? You seem at once to acknowledge, that it is impossible I can “understand spiritual things;” and to blame me because I do not act upon a conviction which they alone can give. However strong the evidence may appear to you, to me it is nothing, since it is, you say, derived from feelings of which I know nothing. If you can shew from *facts*, or from the *Scriptures*, that I am wrong, do so, and you will find me open to conviction.

Again:—Is there no consideration due to difference in age, in pursuits;—no allowance to be made for my present profession? You are comparatively a stranger to many of the topics you have of late

introduced into your letters, and you take it for granted that your brother is equally so. In this you are much mistaken; the arguments which so much affect you, have long been familiar to me;—to you they have the charm of novelty in addition to the interest connected with every thing of a religious nature. The time may come when you will discover that other motives of a mixed nature (at present unobserved by yourself) have operated upon your mind.

But, think of me as you may in some respects,—class me with the worldly-minded, the self-seeking, the lovers of pleasure, the self-deceivers, the formalist, &c.; yet, when you look back upon the education we alike received from those dear parents we have lost—when you recollect how from our very cradles we were led to abhor deceit, and dread the sin of lying, you surely will suspend your judgment when I assure you, that I have deeply thought upon these subjects,—that they have long occupied my attention,—and that, after all, I do not consider the body of persons, commonly called “Evangelical,” justified in making that schism in the Church which has taken place. That many are men of devout lives I can have no doubt; that many would lay down their lives for the truths—nay, for the conceits they advocate, I can also believe; but I do not regard them, as a body, more upright, conscientious, or apostolical, than their brethren whom you condemn; and, therefore, consider myself under no obligation to follow their example in those things in which their peculiar sentiments are apparent.

I write in too desultory a manner to convince you upon any of the particulars now pressed upon your attention; but be assured, my dear sister, that I have both collected evidence diligently on either side, and endeavoured to compare it honestly; for I feel all the solemn and intense interest in the subject you seem desirous to inspire. Though I have been too much agitated for sober discussion in this letter, yet I can and will go, point by point, with you over this subject; and, therefore, I conjure you to hold your mind open to conviction, and on no account believe you are doing God service by refusing to listen to your brother, because he is not registered among a certain band,—because he boasts of no especial conversion in times past, or present extraordinary illumination. I see plainly, by your letters, you are fearful of allowing your heart and understanding to act; but I beseech you to cast aside these fetters, to stand fast in your own liberty for such a time at least as may enable me to vindicate myself, if not to regain you.

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## ON THE DISCIPLINE OF THE UNIVERSITIES.

*To the Editor of the Christian Remembrancer.*

SIR,—Observing several most illiberal and groundless charges against the discipline of our Universities, in an article of the *Edinburgh Review* for October, headed “*New University in London*,” I take the liberty of trespassing on your attention, because several of these charges are

calculated to shake the credit of our ancient Institutions in the opinion of those who have not opportunities, from their own experience, of discovering their fallacy. But it is not merely because the reputation of the Universities is brought in question, but because an object of even greater interest is affected, that I conceive it necessary to expose these flagrant violations of truth. If the fountain be corrupted, the stream will share in its pollution: if the Universities be without morality and religion, the Clergy, springing from them, must also be devoid of these. In fine, if public confidence be cut off from the University, it will be from the Ministers of our Church. But it would seem the object of the Reviewer to effect this end; and whatever may be the outcry against our Church for its want of liberality, it would be difficult to find as many strictures against the Scottish, emanating from us, as we daily see and hear from them in opposition to ourselves.

The first observation which I shall offer is of little importance in itself, but it will shew that the writer is not especially observant of "truth severe." At p. 352, he is violent against our system, because it removes young men from the eye of the parent, except "for a month or two, twice a year." But at p. 354, where the object is to speak against the expense, he does not scruple averring—"Besides, the vacations throw them back on his hands five months in a year," &c. So much for self-conviction. But the next charge requires a more formal reply, and that will be a direct contradiction; and, that I may only speak from personal knowledge, I will confine myself to Oxford. "But we have the most entire persuasion, that the plan of sending young men of eighteen or nineteen to live together for the three most critical years of their lives, at a distance from their parents or guardians, subject to no effectual or useful control, and suffered to drink, dice, and wench as they please, read what they please, and associate with whom they please, provided only they are punctual in attending at chapel for five minutes in a morning, and regular in wearing the proper vestments, and shewing themselves at the hour of grace before meat—is one of the most extravagant follies that ever entered into the minds of men," &c.

Now as to the control—the very examinations, as they now are, impose no slight control; for the time required for reading in preparation for them,—to say nothing of the two or three daily College lectures,—must leave but comparatively little opportunities for any of the gross enormities there recorded. But is it not notorious to every undergraduate, that his conduct and mode of life are as well known to the Tutors as to himself? As to the "associating with whom they please,"—whom will they meet but their equals? And if there be objections against any, they are very unceremoniously compelled to evacuate. Here it will be observed that I say nothing of the hour of closing the gates in the evening, and the necessity that every one be in College by a certain time. For the "five minutes in chapel," we will speak of it where it is made a new ground for reviling that of which the Reviewer evidently "knows nothing certainly." We do not deny that there is much liberty of action; but we maintain, and submit it to every member who has since entered on life, whether in the more essential things there be not "effectual and useful control?" I do not purpose speaking of



the "London University," else we might very fairly draw a comparison between the probable moral effects which will be produced by it, and the effects of Oxford. Should it be established, it is not unlikely that many young men will be sent from the country to attend its course of instruction, and be left in that dangerous metropolis entirely on their own guidance. But in Oxford (for I am speaking of that only), what are the external temptations? There is no theatre; there is no gambling house; its few billiard rooms may not be opened till one, and must be closed at nine; its streets are at all hours paraded by Proctors and their Pros. Every tradesman is under the control of the Vice-Chancellor; and if he be foolish enough to allow any member to incur inordinate debts, he knows that he is not allowed to recover. In many Colleges the members must appear at three or four separate hours in the day. In fact, the men either are, or are not, reasonable beings: if they are not, they are not kept there; if they are, they are restrained not only by their own feelings, but by a regime and discipline fully as strict as is consistent with their time of life.

The next charge really requires contradiction; for were it established, or generally believed true, it would greatly shake the credit of the Clergy of our Establishment. The Reviewer is speaking of the omission of the study of divinity in the proposed University, and very strangely sanctions the omission by our Universities. It would trespass too greatly on your pages, were his whole passage extracted, pp. 360 and 361. We will then only take the outline. He asks, "which of the lay youth ever attend a single lecture on divinity? The handful destined for the Church, no doubt, go to such lectures on theological matters as are there delivered." First, is he aware how great a proportion of the whole this "handful" forms? "But there are other instructions of a religious nature, it is said, besides the mere lectures. Indeed! where be they?—by whom conveyed?—at what hours?" &c. Now all who in Oxford stand for a degree, must, as a *sine qua non*, pass no slight examination in divinity; and if deficient in this—no matter what their other qualifications—they are not *plucked*, they are forthwith sent out of the schools: but all the divinity requisite for the schools must be acquired without the public divinity lectures; therefore there must be some other means of religious instruction: and in reply to his triumphant inquiries, we answer, in the College Divinity Lectures, of which, there are several in each week; and at the end of each term, every under-graduate is examined in divinity (in common with other things) at the *Collections*. On all this, we boldly say that the study of Theology is the great distinction of the system at Oxford. It is constantly taught in each College; it forms an essential part of the College examinations; and is the very first consideration in the schools. The next sentence is most illiberal and most false—"Will it be said that the attendance at chapel for a few minutes daily, effects the extrusion of the old man—the hearer half asleep, just risen from the bed he is just going to re-occupy—and the reader in such haste that he has been known repeatedly to boast of being able to give any man any distance as far as the Creed, and beat him?"—and in the note is given the stale story of "Pontius Pilate." Here, in the first place, he omits entirely the service twice a day, and says nothing of the de-

meanour positively required from the men. And I will venture to assert most positively, that I never heard the service read in a way in which I should be ashamed of reading it in the presence of any congregation.

It were a waste both of time and of your pages to say more. Every member of Oxford knows that Theology is the prominent feature of the academic instruction; and every member has felt that in discipline generally, and in moral and religious discipline especially, there is control both effectual and useful. It is with a view that the generality of persons be not deceived by such foul slanders, that I have trespassed on your attention.

I am, &c. &c.

A. M. OXON.

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### ON THE MISSION OF BISHOP LUSCOMBE.

*To the Editor of the Christian Remembrancer.*

SIR,

I have attentively perused the just and judicious remarks in your review (for December last) of the Sermons of Mr. Hook on the erroneous mode of appointment of a continental Bishop over our Clergy abroad, by a Church to which they neither owe, nor can consistently render, any allegiance. Independently of *this* serious and well-grounded objection upon a subject at this time the object of considerable discussion, as well as embarrassment, among the Clergy abroad, there is a further misconception calling for notice in one of the very ungrounded assumptions, upon which the author of this Sermon has argued the necessity of such appointment at all, to which none of your Reviewer's reflections seem to advert.

Mr. H. asserts, that the English Continental Clergy are acting *without* commission or licence, and are, indeed, "*assuming an authority* which was not bestowed upon them at their ordination."

Now it does not appear, in any instance of the formation of the British continental Churches, (established, as they all are, upon the principles, and wherein the services are conducted in the strictest conformity with the rites and ceremonies of our National Church,) that the pastoral charge has devolved upon any Clergyman who has not been previously licensed by his own diocesan at home; and that, consequently, so far from the existence of any necessity now for such licence, its bestowal could not confer a validity on their ministry with which their existing commission has not already most fully invested them.

However, *did* the alledged necessity even exist, it is justly argued, (with every possible respect for the individual bearing the mission,) that as he is not commissioned by the authority to which *their* allegiance is alone due, the English Clergy abroad would, by any submission to him, implicating their acknowledgment of the Scottish Church, (of which he is the avowed missionary delegate,) be acting in opposition to the express letter of a statute,\* interdicting the exercise of

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\* Geo. III. June 15, 1792.

the functions of *any* order of the Episcopal Communion of Scotland within the Church of England.

Upon what authority, then,—for this is the dilemma in which both Bishop Luscombe and the Clergy abroad are involved—does *that* commission become effectual to a Minister of the British Establishment, merely because he happens to be resident abroad, which he cannot recognize, or of which he is prohibited to avail himself, at home? And it may be further asked, if (as Mr. H.'s argument implies) the ministry of a Presbyter or Deacon ceases to be commissioned on his residence out of the controul of his Church, whether the same disqualification must not equally attend that of the higher order of Episcopacy, when alike separated from its jurisdiction?

Yours respectfully,

SIMPLEX.

March 6th, 1826.

# FRIENDLY SOCIETIES.

*To the Editor of the Christian Remembrancer.*

SIR,—Whatsoever may be the intrinsic merits of plans formed for the benefit of the poor, they have frequently to contend with inveterate prejudices, and to offer many a fruitless appeal to indifference, before the value of them can be appreciated, or even the nature of them comprehended. In these cases, the influence of the Parochial Clergy is peculiarly valuable. By their authority and activity the progress of such measures is greatly accelerated,—the rich are induced to support,—and the poor to examine, or at least to adopt them,—and thus gradually to learn from experience the advantages of institutions, with which either their prepossessions, or their ignorance, would otherwise have prevented them from becoming acquainted.

I trust, then, that my brother Clergy will not consider me either intrusive or presumptuous in attempting to excite their attention to some circumstances concerning “Friendly Societies,” with which both the welfare of their respective parishioners, and the interests of the public, appear to be materially connected.

Though the principle of these Societies is highly praiseworthy, yet, under the old system, they were liable to great abuses; and, in some cases from corrupt, and in others from ignorant management, a great proportion of them are become mischievous in their application and fraudulent in their tendency. It is not, however, my present purpose to enter into a general detail of abuses to which these Societies are liable. There is one fact, to which in particular I wish to attract the notice of the Clergy, and through them to awaken the attention of the poor. This fact is, that evidence was last year given by competent persons before a Committee of the House of Commons, shewing that several of the old “Friendly Societies,” (owing to original miscalculation, or to subsequent mismanagement,) are, or in the course of a few years will be, **UTTERLY INSOLVENT**, or unable to fulfil their engagements. The consequence will be, that either the younger depositors will altogether lose their contributions, or a premature division of the funds will take place, in which, as it has usually happened, the older members will not receive their due proportion.

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SIR,—Whatsoever may be the intrinsic merits of plans formed for the benefit of the poor, they have frequently to contend with inveterate prejudices, and to offer many a fruitless appeal to indifference, before the value of them can be appreciated, or even the nature of them comprehended. In these cases, the influence of the Parochial Clergy is peculiarly valuable. By their authority and activity the progress of such measures is greatly accelerated,—the rich are induced to support,—and the poor to examine, or at least to adopt them,—and thus gradually to learn from experience the advantages of institutions, with which either their prepossessions, or their ignorance, would otherwise have prevented them from becoming acquainted.

I trust, then, that my brother Clergy will not consider me either intrusive or presumptuous in attempting to excite their attention to some circumstances concerning “Friendly Societies,” with which both the welfare of their respective parishioners, and the interests of the public, appear to be materially connected.

Though the principle of these Societies is highly praiseworthy, yet, under the old system, they were liable to great abuses; and, in some cases from corrupt, and in others from ignorant management, a great proportion of them are become mischievous in their application and fraudulent in their tendency. It is not, however, my present purpose to enter into a general detail of abuses to which these Societies are liable. There is one fact, to which in particular I wish to attract the notice of the Clergy, and through them to awaken the attention of the public. This fact is, that evidence was last year given by competent persons before a Committee of the House of Commons, shewing that several of the old “Friendly Societies,” (owing to original miscalculation, or to subsequent mismanagement,) are, or in the course of a few years will be, **UTTERLY INSOLVENT**, or unable to fulfil their engagements. The consequence will be, that either the younger depositors will altogether lose their contributions, or a premature division of the funds will take place, in which, as it has usually happened, the older members will not receive their due proportion.

Under these circumstances, I venture to suggest to the Clergy the expediency of exerting their local influence in supporting, where established, or in endeavouring to institute where required, *General or County Friendly Societies*; which, without being liable to the abuses incident to the old Societies, hold forth greater advantages to individuals, and greater benefits to the public. The season of Whitsuntide, when in most country parishes these Societies hold their annual meetings, &c., will be the time best adapted for the mention of the subject. On the one hand, to the poor may be shewn their true interest, by pointing out to them the insecurity and imperfections of the old Friendly Societies, and contrasting these with the solidity and advantages of the General or County Societies. On the other hand, the patronage of the rich to these Societies may be claimed, upon the ground of their tendency to diminish the pressure of the poor-laws, to add to the comforts, ameliorate the condition, and elevate the depressed moral energies of the peasantry.

The plan is now in operation in the county in which I now reside; and, owing principally to the benevolent and persevering exertions of Mr. Fleming, of Stoneham Park, is making its way, notwithstanding the indifference which at first seemed to be fatal to its existence. That gentleman will, I trust, yet have the pleasure of reaping the fruits of his truly patriotic efforts; he will see the Hampshire Friendly Society among the foremost examples, which will excite the emulation of other counties, and attract the attention of the public to a measure likely to exercise a powerful influence, as well upon the prosperity of the empire, as upon the comforts and moral character of the poor. In other counties also this measure has been recently adopted, and every day the attention of the gentry appears to be directed more earnestly towards it. With pleasure I learn from the Rev. J. T. Becher, of Southwell, the first and most strenuous and scientific promoter of these Societies, that he is continually receiving accounts of the formation of Societies upon his plan. And it gave me the greatest satisfaction to observe, that the magistrates of Worcestershire, at their Quarter Sessions, at once declared their sense of the importance of the measure, by establishing a Friendly Society on a large scale; and, at the same time, offered a just and honourable tribute to the Rev. Mr. Becher, by unanimously voting him their thanks. These are indications, that the importance of the measure is beginning to be understood: but, as I have observed, the progress of it may be accelerated by the zeal of individuals, and especially of the Clergy.

To their attention, therefore, I respectfully recommend it, and submit to their consideration the following brief statement of its advantages, extracted from a plain sermon, addressed last year to my poorer parishioners, and from an explanatory Tract distributed by the Hampshire Friendly Society.

"1. By a small monthly payment (or if preferred, by one payment of a certain sum) a person may assure to himself medical attendance and medicine, together with a weekly allowance in sickness; proportioned to his payment. This allowance ceases at the age of sixty-five, when an annuity commences, and continues till his death. A sum of money then becomes due to his family.



"2. An Annuity may be secured (without assuring for relief in sickness, or for any payment on death) which annuity may commence after the ages of sixty, sixty-five, or seventy, at the option of the depositor. This to a single person, a widow, or a widower, is a very desirable object; offers them the means of a comfortable, an honourable support in their declining years; enables them when past their labour to enjoy a little independence, and perhaps to avoid the mortification of finishing their days in the workhouse.

"3. Married women may, by a small monthly payment, secure a sum of money to be paid at the birth of a child, thus providing a resource to meet the additional expences necessarily attendant upon that event.

"4. A sum of money may be assured, payable on the death of the depositor; which may be applied by his family to defray the cost of his funeral, or to such other purposes as he may, by will, direct.

"5. A parent or guardian can assure to a child a sum of money, to be paid on his reaching the age of fourteen or twenty-one: thus preparing the means of apprenticing him, or otherwise giving him advantages in his outset into life.

"6. Several of these benefits may be assured, by one single adequate deposit, instead of monthly payments, if more convenient to the members.

"Without adverting to the hours consumed in attendance at the public-house, let him only bear in recollection, that a portion of the funds, seldom amounting to less than 4s. 9d. a head, and frequently to more, is expended upon the anniversary feast, and the ale provided for the monthly meetings and funerals; which sum would secure for every member under twenty years of age, the full allowances of our first class, with an annuity after sixty-five!

"Supposing the Hampshire Friendly Society, at a moderate computation, to consist of only 1000 members upon an average, this 4s. 9d. a head, misapplied annually by the ordinary clubs, would, under our regulations, be invested in the Bank of England, upon the same security as the funds of the Savings Bank; and in 30 years, which is less than the time that has elapsed since the foundation of several Friendly Societies, in our county, would produce, by compound interest, more than fourteen thousand five hundred pounds!! or, in 55 years, being the period between ten, our youngest age of admission, and 65, the commencement of our annuities connected with sickness, it would yield more than fifty-five thousand pounds!!!

"This accumulation is not visionary, but such as must actually take place in our institution, so as to become available for the general uses of depositors." \* \* \*

Much more might be urged, both respecting the disadvantages and abuses of the old Societies, and also the public and private benefits resulting from the County Friendly Societies. But this letter has already exceeded the limits originally intended, and probably will have drawn its full allowance on the patience of the reader. I am, Sir,

Your obedient Servant,

*Milbrook, Hants.*

J. E. N. MOLESWORTH.

\* Explanatory Tract of Hants Friendly Society.

MONTHLY REGISTER.  
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.  
WRINGTON DISTRICT COMMITTEE.

On Thursday, February 9th, a meeting of the members and friends of the society was held in the National School-room at Wrington, in the diocese of Bath and Wells, for the purpose of forming a New District Association to act in the deanery of Bedminster. The Lord Bishop of Bath and Wells presided on the occasion, and was supported by a large assemblage of the Clergy and laity of the district. After the usual preliminary prayers of the Society had been read, the Bishop opened the business of the meeting by giving a perspicuous statement of the objects for which it was assembled. Archdeacon Moyses then rose to move the first resolution, which he prefaced by some appropriate remarks, descriptive of the vital importance of the Society's operations, and breathing the strongest attachment to its cause. The Rev. E. W. Grinfield, Secretary to the Bath District Committee, seconded the Archdeacon's motion. —He expressed his happiness at knowing that a separate district association, similar to those which have effected so much public good in other parts of the diocese, was now about to be established in the Bedminster Deanery; and dwelt forcibly on the necessity of the times, which, he said, loudly called for the strenuous efforts of every friend to the cause of sound religion, and of moral and social order. He particularly roused the sympathies of the meeting by alluding to an *Infidel Society*, which still, he observed, existed in the city of Bristol, and which, "he had heard upon the best authority, had lately performed the abominable ceremony of burning the sacred volume, at one of its midnight orgies, and witnessing with exultation the expiring embers of the book." The next resolution was moved by the Rev. Sir Abraham Elton, Bart., who addressed the meeting shortly. He was seconded by the Rev. Mr. Vaughan, Rector of Wraxall. The Rev. W. B. Whitehead, the dio-

cesan Secretary, next addressed the meeting in reference to the resolution which he had been commissioned to move. He expressed the delight which he felt at seeing so powerful a meeting assembled on such an occasion; but reminded all the members of the society present, that, by the *active personal agency alone*, of each of them, *in his respective parish*, could its blessings ever be effectually secured. "We may diligently attend (said the Rev. gent.) all its annual and occasional meetings in our respective neighbourhoods, and thereby swell the numbers of its outward retainers, and the parade of its outward patronage, but *home* must, after all, be the scene of our really useful exertions in its cause." He then dwelt upon the duties, too often misunderstood, of *lay members* of the society, which he described to be the same as those of clerical members in character and importance; and concluded with an animated vindication of the national Clergy, from what he termed the wanton charge of being enemies to the improvement of the popular mind. "No body of men in the world had, during the last fifteen years, devoted more of their time, their talents, and their property, to the cause of the pure education of the people, than the Clergy of the Church of England. The whole bias of their own education, and the very principle of their Church's existence, necessarily made them advocates of free and rational inquiry, when guided by honest intention, and of every kind of social improvement which could promote the freedom, the dignity, or the happiness of man. But they never had supported, and, he believed, they never would support, any plan of mental improvement which was conducted *independently of religion*, that *only* sure guide of human conduct, that *only* safe security for the permanent existence and *unlimited advancement* of every thing excellent and elevated in society." The Rev. P.

Guillebaud, Rector of Nailsea, briefly seconded this motion. The other resolutions, necessary on the first formation of District Societies, were shortly moved and seconded by the following gentlemen:—the Rev. F. Lewis, the Rev. James Phillott, J. Norman, esq. J. Plaister, esq. T. Roworth, esq. the Rev. Messrs. Biddulph, Seymour, Watkins, Hail, J. Turner, Edwards, M. Whish. The Rev. T. T. Biddulph, Rector of Brockley, was elected District Secretary, and S. Baker, esq. of Aldwick Court, Treasurer. A liberal collection was made at the door, and handsome subscriptions entered into on the occasion. Mrs. Hannah More, in her usual benevolent spirit, sent her subscription and her best wishes for the future prosperity of the society. The establishment of a district depo-

sitory of books was resolved on, and is about to be established at Bedminster, under the superintendence of the Secretary. The future annual meetings will be held alternately at Wrington and Long-Ashton. In addition to the above-named gentlemen, there were present on the occasion,—Bean, esq. J. Baker, esq. the Rev. R. Harkness, the Rev. Mr. Johnson, the Rev. Mr. Williams,—Emery, esq. the Rev. Mr. Biddulph, sen. the Rev. Mr. Sparrow, the Rev. Mr. Arnold, &c.

The above is the *Tenth* District Association of the Parent Society, established in the diocese of Bath and Wells; and, from the zeal displayed in its commencement, it promises to be one of the most efficient amongst them in its future services.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

### CODRINGTON COLLEGE.

Among the late proceedings of the Board, we are happy to learn, that it was resolved to petition his Majesty's Government for aid towards placing on a more effective footing the munificent bequest of General Codrington. As our readers may not be acquainted with the nature of the bequest, or of the manner in which the Society has discharged the high trust reposed in it by the testator, we subjoin the following account of the Institution, obtained from the early report of the Society's proceedings.

The erection of a College at Barbadoes, the superintendence of which the Society was desirous of placing under Episcopal authority, (Barbadoes being one of the stations selected as the seat of bishopric in the plan of an American Episcopate, formed by the Society in 1713,) was, in pursuance of the will of General Codrington, who bequeathed "his two plantations in the Island of Barbadoes, and part of his Island of Barbuda, to the Society for the Propagation of the Gospel in Foreign Parts, directing that the plantations should continue entire, and 300 negroes at least be always kept thereon, and a convenient number of Professors and Scho-

lars maintained there, who should be obliged to practise physic and surgery as well as divinity: that by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunity of doing good to men's souls, while they are taking care of their bodies; but the particulars of the constitution he left to the Society, composed of wise and good men."

Upon the death of Gen. Codrington, in 1709, intelligence first reached the Society of this munificent bequest; but great difficulties were experienced in obtaining possession of the estates, in consequence of a claim made upon it by Lieut.-Col. Codrington, the executor. The perplexity and heavy charge necessarily incurred in the management of this dispute, proved a great hindrance to the cultivation and improvement of the plantations. In addition to which, the French, making a descent upon the small Island of Barbuda, took off all the negroes, with most of the stock, and destroyed the cattle.

The Society, having at length arranged matters with the executor, in order to enter as quickly as possible

upon the discharge of the trust, sent out to Barbadoes the Rev. Joseph Holt, whose skill in physic and surgery and moral character were properly attested, as Chaplain and Catechist, charged not only with the ordinary duties of a Missionary, but especially with the office of instructing the negroes and children on the Society's plantations, and with the care of the sick and disabled among them.

In 1712, it was determined to commence the erection of the College upon one of the estates; and to promote the design, several gentlemen, resident in Barbadoes, were authorised to receive contributions\* in behalf of the Society, as well as to superintend the building. The work, however, was much retarded, from the necessity of sending most of the workmen, as well as the chief part of the materials, from this country;—from the difficulty of procuring fit timber,—and from the uncertain returns of the estate.

The Society was also disappointed in its first Missionary on this foundation, Mr. Holt, who was discharged in consequence of neglect of his duties in 1714. Three others were successively employed in the Mission until 1724, when an Assistant Catechist was sent over, by whose exertions several of the negroes, both adults and children, were duly instructed, and received baptism. Even, however, after the building was completed, the contingencies of the estate continued to absorb so much of the profits, that the design of the founder could not be acted upon to its full extent. From frequent damages, indeed, from hur-

ricanes, so far from there being any adequate return, a considerable sum was required to be borrowed upon interest, to preserve the estate from ruin. This sum was at length paid off in 1743, and the Society lost no time in appointing the Rev. Thomas Rotheram, M. A. and the Rev. Joseph Bewsher, B. A. to the offices of first and second master, annexing to the latter the duties of Catechist to the Negroes. Instructions were also forwarded for the admission of twenty youths upon the foundation. In 1744, Mr. William Cattel was sent out as Professor of Surgery and Medicine; and, in the following year, the Rev. Mr. Bryant, of St. John's College, Cambridge, was appointed Professor of Philosophy and Mathematics; who gave public lectures every month, open to all who chose to attend them.—Divine Service was regularly performed in the College Chapel.

In 1751, the Society had to regret the death of Mr. Bryant, who had not only ably discharged his office as Professor, but had been very serviceable in the management of the estates. Ill health soon after compelled the others to vacate their appointments, and return to England. Two of the three immediate successors (the Rev. Mr. Hodgson and the Rev. Mr. Falcon) died, and the third (the Rev. John Rotheram, who, from being second master, succeeded to his brother's office,) returned home from ill health; so that the course of instruction was unavoidably greatly interrupted. After the temporary appointment of the Rev. Mr. Duke, in 1763, the Rev. Mr. Butcher, of St. John's College, Cambridge, a native of Barbadoes, was appointed President of the College, and Mr. Davis, who had been educated at the College, Second Master.

The institution began now to answer, in some measure, the wishes of the Society: but in 1780, the tremendous visitation of a storm, which ravaged the whole Island, destroyed most of the College buildings, and laid waste the plantations. The estates, already involved from previous bad crops, then became seriously encumbered with debt, through repeated failures; and, in consequence of this

\* The following munificent benefactions were made by persons in the island:

The Hon. William Sharpe . . . . .	£100	0	0
An unknown Lady . . . . .	100	0	0
William Walker, Esq. . . . .	50	0	0
Mrs. Margaret Watson . . . . .	50	0	0
Patrick Thompson, Esq. . . . .	20	0	0
Paul Carrington, Esq. . . . .	20	0	0

Archbishop Tenson presented to the library a Polyglott Bible, in 6 vols. folio, and several other valuable books; and in 1719, William, in pursuance of the intention of a deceased brother, presented 100*l.* towards the fitting up of the altar of the chapel.

state of affairs, the Society was compelled, in 1783, to suspend the expenses of the College, and to let\* the estates for a time, until they had retrieved themselves so as to enable the society to pursue the benevolent intentions of General Codrington.

The business of the College, however, after all these misfortunes, was again resumed, and its appointments have been most respectably filled. But it has since assumed the character rather of a school, than of a College answerable to the design of the founder. Among the latest appointments, we find the name of the Rev. Mark Nicholson, M. A. Fellow of Queen's College, Oxford, who held the Presidentship for many years; on whose vacating the situation about four years ago, the Rev. Samuel Hinds, M. A. of Queen's College, Oxford, and a native of the Island, succeeded to it. The Society was most happy in the selection of Mr. Hinds for the situation; a gentleman, eminently qualified for it by his talents and classical attainments; but, unfortunately, ill health has obliged him to resign the appointment, after having held it for a very short time. At present, we believe, no one is appointed to the Presidentship, though the duties of the office are performed by the Rev. Mr. Parkinson. The office of Chaplain and Missionary to the Negroes on the estate is held by the Rev. J. H. Pinder, by whom it is most conscientiously and effectively discharged.

Whether the Institution, in a strict accordance with the words of the testator, will be simply a clerical establishment, or assume, as it may justly, and, we should think, most beneficially, a more academic character for the general education of young men throughout the West Indies, may be safely left to the resources and judgment of a Society "composed," in General Codrington's words, "of good and wise men."

\* We have been informed that the gentleman of the island who rented the estates of the Society, Mr. Brathwaite, after clearing himself, paid over all the profits to the Society. So benevolent and honourable an act ought not to be unknown.

That some Institution of a higher description for the education of the West Indian youth is required, must be deeply felt at this moment, when many have been suddenly recalled from this country through the failure of their pecuniary means, before they had completed their education; and still more are altogether prevented from coming hither; and must go forth into life without education, or with an education too imperfect for the effective discharge of their subsequent duties. We should be unwilling to advocate any measure that might tend to weaken the tie between the mother-country and her colonies.—We should be rejoiced to learn, that the state of West India property was such, as to enable every parent to give to his child a liberal education at the English Universities. But this is too much to expect. The Ecclesiastical Establishment in the Diocese of Barbadoes and the Leeward Islands alone will require a supply of Clergy, beyond what can be looked for from this country. The main dependence must be on the native youth; but, in the present circumstances of the West Indies, where are they to obtain that proficiency in theological and general science, without which they can be little qualified for the various offices of the Christian ministry? The Society have, from the earliest period, as a provisional measure, maintained a school for the classical education of twelve boys; but the time is now in their judgment arrived, when, under the eye of a Bishop, the Institution may be placed on a footing more conformable to the enlarged intentions of the pious founder, and more adapted to the increasing wants of the community.—We heartily wish success to a measure that promises so much benefit to our West India colonies.

"On Sunday, the 11th September, the Lord Bishop of Calcutta preached a sermon at St. Peter's Church, Colombo, in behalf of the Society for the Propagation of the Gospel in Foreign Parts, and with especial reference to the establishment of Bishop's College, near Calcutta. His Lordship chose for his text, Acts ii. 36;

and, in a powerful and impressive discourse, uniting, in a remarkable degree, strength of argument with beauty of illustration and energy of Christian feeling, after remarking the universal and diffusive character of Christianity, proceeded to demonstrate the obligation of all to whom the light of revelation has been given, to communicate to others what they have themselves so freely received. He answered, largely and satisfactorily, most of the prevailing objections against missions, and concluded with a forcible appeal to his audience for the support of the venerable Society for the Propagation of the Gospel, in immediate connexion with the Established Church."—*Mad. Govt. Gazt, Sept. 27.*

"We have frequently occasion to notice the very liberal donations which are made under this Presidency to various charitable and religious purposes; and we have now much gratification in stating, that among the additional subscriptions lately made to

the Society for the Propagation of the Gospel, the Rev. Henry Jeffreys has remitted 400 rupees from Surat. The Rev. Morgan Davies has remitted from Mhow a list of contributions to the amount of 1,581 rupees, and the Rev. Ambrose Goode has forwarded a similar list from Kaira and Ahmedabad to the amount of 2,126 rupees. The total amount of the benefactions and subscriptions is very near sixteen thousand rupees; a sum which will sufficiently evince the good and liberal feelings of the British inhabitants under this Presidency, and will testify also their confidence in the design and principles of the Missionary College, instituted by the late Bishop Middleton. In coming thus publicly forward in support of the Society for the Propagation of the Gospel, Bombay is the first among the East India Presidencies; and we trust her zeal and munificence will operate as an example, which will be readily followed by the others."—*Bombay Courier, 15th Oct. 1825.*

#### OXFORD DIOCESAN COMMITTEE.

*President.*—The Hon. and Right Rev. the Lord Bishop of Oxford.

*Secretaries.*—The Rev. W. Dalby, M. A. Fellow of Exeter College, and the Rev. C. A. Ogilvie, M. A. Fellow of Balliol College.

*Treasurers.*—Messrs. Fletcher, Parsons, and Co., Bankers, High Street; by whom Subscriptions and Donations to this Association will be received.

##### REPORT.

At the close of the third year of their Association, the members of the Oxford Diocesan Committee of the Society for the Propagation of the Gospel will hear with lively satisfaction that sixteen new subscribers have been added to the list, since the publication of the last Report. The subscriptions, paid through the means of this Committee, amount to 87*l.* 3*s.* The donations to 15*l.* 3*s.* The sum total, 102*l.* 6*s.* has been transmitted by the Treasurers to the Rev. Dr. Wilson, Assistant Secretary to the Parent Society, who has acknowledged the receipt of the same on behalf of the Society.

No one can read the last Annual

Report of the Parent Society without receiving additional conviction, that "patient continuance in well doing" is, indeed, the character of the missionaries, who have been sent forth. Recommended to their several stations by Prelates of a judicious and paternal spirit, who in person or by their commissaries have examined and compared the respective exigencies of the districts thus newly evangelized, they are seen to perform their holy labour in the face of difficulties and amid privations, which, however modestly detailed by them, must be acknowledged to be such as no zeal but that of genuine piety, no firmness but that which comes of Christian faith, could enable them to sustain. We do not meet in their narratives with any precipitate exultation in an apparent increase of converts, nor, on the other hand, do we observe any unjustifiable abandonment of posts, at which, for the present, little or no progress seems to have been made. The value of the religion professed by those, who give ear to their instructions, is



estimated by its effects on their lives. Delusion is thus excluded, so far as it can be; and wherever improvement is reported, it may be safely credited; wherever the gospel is asserted to have been preached, we have the strongest reason to hope that it has been received influentially.

That the 'good work thus carried on is progressive, is sufficiently evidenced by the gradual increase, not only of places of worship built by and for newly formed congregations of Christians, but also of communicants in those congregations; and of schools and scholars, under the direction of teachers imbued with the pure doctrines of the Church of England.

It is hardly necessary to make selections from the Report of the Society on the present occasion. Let it be enough to refer to the Bishop of Calcutta's communication to the Society of the advance of Bishops' College towards its completion, and of the exertions which the superintendents of the native schools in that neighbourhood are making, for a gratifying

specimen of the variety of ways, in which the Divine Providence directs and prospers the views of the Society. Time has not yet permitted the publication of intelligence of the same encouraging character, and sanctioned by like authority, from the West Indies; but general report already justifies confident anticipations of good tidings from that region.

Amid all this matter of congratulation, it becomes our duty to remember, that the supplies, which the Society receives from its contributors, are still lamentably inadequate to the discharge of obligations, which a regard for the glory of God and good will toward our fellow men would otherwise impel it to contract. Surely this is a state of things, which impressively calls for liberality on the part of the members and friends of the Society, and for a wide diffusion, by their endeavours, of the requisite information concerning the nature, object, and means of the Society among all other well-disposed persons.

### SOCIETY FOR THE ENLARGEMENT AND BUILDING OF CHURCHES AND CHAPELS.

It is with much pleasure that we present to our readers the subjoined list of the Diocesan and District Committees of the Church Building Society, formed to the present time, with the effect of their exertions to the 20th of January, 1826.

<i>Name of Committee.</i>	<i>President.</i>	<i>Treasurer.</i>	<i>Secretary.</i>	<i>When convened.</i>	<i>No. of Contributors.</i>	<i>Amount of Donations.</i>	<i>Amount of Annual Subscriptions.</i>
Devon & Exeter District Com. . .	Bp. of Exeter	Bankers in Exeter	Rev. J. Abbott	1825, 8 July.	30	l. s. d. 431 1 1	l. s. d. 1 1 0
Plymouth District Com. . . .	Bp. of Exeter	Rev. R. Lampen	Rev. R. Lampen	25 Aug.	57	110 9 0	15 6
Totnes District Com. . . . .	Bp. of Exeter	Messrs. Wise, Farwell and Bentall	Rev. J. D. Parham Rev. T. B. Murray	6 Oct.	83	254 0 00	6 0
Canterbury Diocesan Com. . .	Archbp. of Canterbury	G. Gipps, esq. M.P.	Rev. J. Hamilton	31 Dec.	137	131 11 212	16 6
West Cornwall District Com. .	Bp of Exeter	W. M. Tweedy, esq.	Rev. J. Coleridge and Rev. J. Sheepshank	1826, 3 Jan.	38	155 3 41	13 0

## SOCIETY FOR THE CONVERSION OF THE NEGROES.

At a Meeting, held at its house in Parliament-street, on Wednesday, March 8th, the Society decided on applying its funds, as the salaries of the present chaplains fall in, or their accepting preferment, exclusively to the maintenance of Catechists throughout the West Indies, nominated by, and acting under, the Rectors of the several parishes, after being examined and licensed by the Bishop. As the funds of the Society increase, they will be able to place ampler means at the disposal of the Bishop, for placing the catechetical system on an effective footing.

In the several islands, Branch Associations are forming, and the funds collected by them will be expended on the island in which it is raised. Proprietors then, whether resident in the West Indies or in the country, may, by subscription and donation to the Parent Society or the Branch Association, secure catechetical instruction (under regular authority) for their estates.

Five hundred pounds a year sterling has been already placed at the dis-

posal of the Bishop of Barbadoes and the Leeward Islands.

Thus a fund will be formed of the money granted by Act of Parliament, of the funds of the Society, and the funds collected by the Branch Association in the several Islands, which will be applied towards the religious instruction of the slave population, &c.

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In connexion with the intelligence given above, we submit the following extract from a letter from the Rev. Hugh Beams, dated Jamaica, 29th Nov. 1825.

"It will afford you pleasure to be informed, that *the negroes* on Seven Rivers Estate are thinking seriously of building a chapel for themselves. We have hitherto met in the Boiling-house, and I have no doubt but that on the return of Mr. Williams from the House of Assembly, they will begin immediately. When the proposition has met his approbation, I will inform you fully as to the particulars."

## DIOCESE OF CALCUTTA.

### PROGRESS OF THE BISHOP'S VISITATION.

"THE Lord Bishop of Calcutta and his family, embarked on the H. C. S. *Discovery*, on Monday, in prosecution of his Episcopal Visitation at Ceylon, taking with him the Rev. Thomas Robinson, of Poona, as his Chaplain. His Lordship was accompanied into town from Parell by the Honourable the Governor, and was received at the Government House by the general Staff, many of the Civil Servants, and the Archdeacon and several of the Clergy, by whom also he was attended to the pier head; and there, in taking leave of the gentlemen, the Bishop made his grateful acknowledgments for the great attentions which had been paid

to him, and with wishes for the prosperity and happiness of those he left, expressed the pleasure he had derived during his residence from the excellent and valuable society of this Presidency. The high talents of Bishop Heber, united with his very kind and amiable feelings, engage the regard and friendliness of all who know him, and his frequent discourses from the pulpit, exhibiting with unusual force the leading features of the Christian faith and character, leave an impression on his hearers which will long remain to their delight and improvement. He carries with him, we are sure, the prayers of every good man for his health and success in the arduous and

awfully important duties in which he is engaged."—*Bombay Courier*, Aug. 20th.

"September 14.—His Excellency the Governor and suite, in company with the Lord Bishop of Calcutta, Mrs. Heber, the acting Archdeacon,

Mr. Glenie, and Mr. Robinson, left Colombo at day-break this morning for Kandy.

"We understand they purpose sleeping at Ootuan Kandy to-night, and reaching Kandy to breakfast tomorrow morning."—*Mad. Gov. Gaz.* Sept. 27.

#### PRESENTATION OF PLATE TO THE ARCHDEACON OF BOMBAY.

THE following Address was delivered to Archdeacon Barnes on his proposed departure from India, by the Clergy of the Archdeaconry of Bombay, accompanied with the present of a valuable piece of plate. The melancholy remark is forced upon our minds by this circumstance, that the Archdeacon is the only survivor of the first missionary establishment of a Bishop and three Archdeacons sent out to India.

"We, the Clergy of the Archdeaconry of Bombay, being desirous of expressing to the Venerable Archdeacon Barnes, on his departure from India, our admiration of his public character,—of the judgment, moderation, and impartiality of his official conduct,—and his zeal for the welfare of the Church;—and recording, at the same time, our affectionate esteem for him as a brother Clergyman, agree to present him with a piece of plate of the value of one hundred guineas, with an inscription engraven on it expressive of these sentiments.

"Signed—Henry Davies, Thomas Carr, Thomas Robinson, Henry Jeffreys, Samuel Pegue, David Young, Robert Geo. Keays, Ambrose Goode, Edw. Mainwaring, Morgan Davies, . . . . .  
..... (Three absent.)"

To this address, the Archdeacon made the following reply:—

"To the Clergy of the Archdeaconry of Bombay.

"My dear and Reverend Brethren,

"THE very unexpected and flattering mark of your esteem is accepted by me with the sincerest thanks; and be assured, I shall ever cherish an affectionate remembrance of your kindness and good opinion. In the discharge of the functions to which I have been called, involving peculiar

and sometimes embarrassing circumstances, my wish and my intention have been to acquit myself, by Divine favour, a faithful member of the Church of England. Attached to her by duty and by conscience, I have zealously strived, with whatever means and ability, towards her permanent extension in this remote portion of the British Empire. In promoting the welfare and comfort of the Clergy, in the establishment of religious institutions, and in every object connected with the advancement of Christian faith and holiness, both among our countrymen and the millions around us who are without, I early enjoyed the counsel and direction of one, whose name will ever be dear to the cause of Christianity in India; and to your unabated kindness and cordial co-operation do I owe whatever success has attended us. I am conscious how great my own deficiencies have been; I feel your goodness in passing them over; and, while I would with you look to a far higher reward, yet may I receive, now on the eve of my departure to my native country, this testimony of your approval as most gratifying and satisfactory. The intimate connexion I have had with this portion of the diocese ever since its establishment, and the solemn duties in which we have all mutually engaged for many years, attach me to its members with deep interest and sincere regard. Separated from you in person, not in affection, wherever Providence shall appoint our respective tasks, my prayers shall be offered up for your happiness, and my anxious wishes will ever be engaged for the temporal and eternal prosperity of the Clergy of the Archdeaconry of Bombay. "I remain, my dear Brethren, "Your faithful and affectionate Friend,  
"GEORGE BARNES."  
"Bombay, 19th Oct. 1825."

## POLITICAL RETROSPECT.

THE BUDGET.—The statements of the Chancellor of the Exchequer of the financial affairs of the country, have always been admired for their perspicuity and candour. The Budget of this year was expected with more than ordinary anxiety; not that it was feared that it would shew the resources of the country to be impaired, but the system which the present ministers have adopted; the principles upon which they have acted, have been attacked by their opponents with considerable asperity. Emboldened by the calamities we have experienced, men have ventured to impeach the wisdom of the novelties which have been introduced into our commercial system; and Mr. Robinson, in particular, has been taunted with having deduced as a consequence, and a proof of the measures of Government, the prosperity of the country. Hence it was expected, that his statement would be more animated than usual,—for he was upon his defence; that he would more fully develop the principles he had adopted, and not only shew that the present distress could not be ascribed to their operation, but give convincing proofs of their soundness. We have not been disappointed. He refers to the sneers of the “practical men” against the labours of the theorists, as they are termed. Now, who is a theorist? a man who thinks;—who from certain data forms a plan or system. If such data be incorrect, the result legitimately deduced from them must also be incorrect; or the data may be true, and the result incorrectly deduced, and therefore false. And who is a practical man? he, who from experience knows the result of certain data or principles, without perhaps having examined the different steps by which that result was brought about. What then is the difference between theory and practice? Simply this—that the former cannot exist without the latter; but the latter may without the former. We mean, that a person, who by reasoning determines correctly what will be the effect of a given measure in certain circumstances—for example, the substitution of a metallic

for a paper currency—must have a competent practical knowledge of the subject, otherwise he could not arrive at a correct result by reason,—he might *guess* aright. But a practical man, who despises anything like theory or thinking, must determine what will be effect of a given measure in certain circumstances, *solely* by his experience. If, then, within the circle of his experience, he remembers precisely similar circumstances in which precisely the same measure was applied, he can easily say what will be the result, and may despise those who arrive at their conclusion by a more laborious process. But if it be true that in the affairs of a nation the *same* circumstances seldom recur, the judgment of a mere practical man loses much of its weight; for remembering circumstances in many respects similar, and disdaining to consider,—for that would be to theorise,—what difference in the result may arise from the points in which they do not agree, he positively concludes, that what has been will be; while the theorist carefully considers the existing circumstances, and by a train of reasoning, which of course includes a consideration of the results in similar circumstances, arrives at his conclusion, which may indeed be false. The practical man, then, forms his opinion chiefly from memory,—the theorist from comparing and reasoning upon the facts before him. Although, then, the latter may sometimes be wrong in his deductions, surely the practical man has not much right to triumph over an adversary, *he* has not vanquished. It will perhaps be thought, that we have dealt unfairly with the ‘practical man,’ and that no one pretends to decide upon the expediency of a measure by his experience alone. Such we believe to be the fact; but we have taken this view of the subject to shew the absurdity of those orations which seem to suppose that theory and practice are incompatible. Now we think it is sufficiently clear, that a practical man can do nothing without reason,—without theory; and that a theorist can do nothing without a knowledge of prac-

tice. If a man frames a system without any knowledge of the circumstances to which that system is to be applied, he may reason very plausibly; but unless the actual circumstances of the case, and those which he has supposed coincide, the superstructure he has reared will only be adapted for the land of Utopia. Let not, then, the practical man reject a measure because it proceeds from a theorist, but let him examine well the data upon which it is founded, while the latter should not despise the experience of the former, but prove the deductions he may draw from it. Let his Majesty's government, neither distracted by the clamours of the one nor deceived by the sophistries of the other, proceed steadily onwards in its course, asking counsel of both times; of the ancient time that which is best, of the latter time that which is fittest." Hence it is that Mr. Robinson justly regrets the unnecessary contest which has taken place between the theorists, as they are called, and the practical men; "because, to use his own words, I think it the bounden duty of the legislature to endeavour at all times to avail themselves of the sound reasoning and theory of the one, and to apply to that theory and reasoning, the practical experience of the other." It would indeed be unwise in the present day, when every class of the community is rapidly advancing in knowledge, were the minister of the crown to join with those who deride a recurrence to first principles, and would banish science from the Legislature. The knowledge of the people is increasing, and strange it would be if the Legislature were to be behind their countrymen in availing themselves of the increasing lights of human intelligence, and to be the last in the race of intellectual improvement. It is rather their duty to go before,—to direct the judgments of their fellow subjects,—and to urge them on in the path of knowledge. "I know, sir, that there are some gentlemen who deprecate this increasing thirst of information among all orders of men, and who think that this spread of knowledge is, in fact, a misfortune to the country. I know not, I confess, how that mind can be constituted, which contem-

plates the progress of human knowledge as matter of regret or fear. I own that my impression is directly the reverse of that by which those gentlemen are actuated. It is evident, in my view of the matter, that the wider this diffusion of knowledge, the better people are informed; and the more they understand. the more likely they are to see and comprehend what is for their good, and the means by which that good is to be attained; the more likely they are to abstain from such means as would be prejudicial in their operation, and calculated rather for the prevention than the attainment of that good."

Mr. Robinson then took a review of the revenue for 1823-4-5; and to shew that the country had not been deceived by any fallacious and flattering statements of his, as some had alleged, he restated his estimates for those years, and the actual amount of the sums realised. The total amount of his expectations for the revenue of these three years was 155,440,000*l.*, and the actual receipts into the Exchequer, 156,838,000*l.*, notwithstanding eight million of taxes had been abolished or reduced within that time. Thus figures proved that he had not drawn too sanguine a picture. He next referred to the financial measures since 1816, and shewed that the country had been relieved of taxes to the amount of 24½ millions, according to the present state of the currency. He then shewed, that in the same period the funded debt had been reduced 18½ millions, and the unfunded debt 4½ millions. While these reductions have been made consistently with good faith towards the public creditor, all has been done by the Government and legislature, which the honour, the security, and the advantage of the country required. The benefits of public worship have been extended;—the roads, the bridges, and the harbours of the kingdom have been improved and added to;—and something has been spared towards the promotion of the arts and sciences. Since the year 1818, above half a million has been saved in the expense of collecting the taxes. "With these facts," said the Chancellor of the Exchequer, his Majesty's Government may set at

nought the accusations of those who have charged us with adhering to an extravagant and expensive system for the purpose of retaining the trumpery patronage that might be connected with it." Mr. Robinson then stated the expenditure of the ensuing year at 56,328,421*l.*, and the anticipated revenue at 57,043,000*l.*; after shewing the grounds upon which he made his calculations, he felt himself warranted in relying on the prosperity of the future. "I am not afraid or ashamed of using the word 'prosperity'; for when I see the country combining within itself all the elements of national strength and greatness; when I see the Legislature and the Government striving in a generous emulation to develop the national resources, to correct defects, remove obstructions, and give life and scope to existing power; when I see that in our foreign policy, we combine, with a due regard to our own interests, a regard to the interest and independence of other nations, and a wish, by fair and honourable dealing, to assist in promoting the welfare of the whole world; when, year after year, I see the wisdom and vigilance applied to the reconstruction of our laws, in order to render them more intelligible to those by whom they are dispensed, and more satisfactory to those for whose benefit and security they are dispensed; when I see that the principle on which His Majesty's Government endeavours to regulate the finances of the country, is a combination of what is due to the welfare of the whole state—to its safety, honour, and dignity, with a just circumspection of all unnecessary ex-

pence, of all injurious patronage, and as rapid a reduction of taxation as circumstances will allow; when I find this system of His Majesty's Government enforced and sanctioned by the deliberate decisions of Parliament; and, above all, when I observe the glorious light of knowledge and reason gradually dispelling the mist of ignorance in the great mass of the people, and enabling them, by the opening and enlarging of their minds, to discriminate and pronounce on the expediency of the line of conduct pursued by those who are charged with the administration of public business;—I maintain that I do not utter an exaggerated or unfounded opinion, when I say, that the affairs of this kingdom are in a prosperous condition.—True, we may yet have many difficulties to encounter! True, we may yet have to undergo the violence of an unexhausted tempest! True, we may yet have

" ————— to suffer  
the slings and arrows of outrageous  
fortune;"

but if we only assume a noble resolution—if we only determine

"To take up arms against a siege of  
troubles,

And, by opposing, end them;"

if, in short, we pursue the path of our duty with steadiness and fidelity, I will venture my existence, that we shall find the dangers and difficulties that may beset us, diminish as we proceed; and that we shall be enabled to advance with systematic regularity, to that great end of all good government—the well being and happiness of the people.

## UNIVERSITY AND CLERICAL INTELLIGENCE.

### THE LATE ARCHDEACON BOUYER.

IN our Clerical Intelligence of last month, we noticed the death of this venerable old man. We have since had the satisfaction of reading the sermon, preached in the cathedral at Durham, on the Sunday after his funeral, by the Rev. W. N. Darrell, B.D. Prebendary of Durham. Some

interesting particulars of the Archdeacon are subjoined to the sermon, which ought to be extensively known; and we think our readers will thank us for copying the following accounts into this department of our publication.

"We have to lament," observes a writer



in the *Durham County Advertiser*, "in common, we believe, with many of the inhabitants of this city, the close of a life of peculiar usefulness and piety. We allude to the decease of the venerable Archdeacon of Northumberland, Mr. Bouyer, at his house in College, on Monday last. Before this most respectable dignitary of our church came into this diocese, he was well known in Lincolnshire (where he held the livings of Willoughby and Theddlethorpe) by the establishment and direction of a Society and Schools of Industry in a widely-extended district, at a time when employment for the poor was much wanted, and when there existed little disposition to adopt new projects for their benefit. His labours in this department drew the attention of her late Majesty Queen Charlotte, and he was in consequence promoted to a Prebend at Salisbury. The Bishop of that see, our present venerable Diocesan, soon discovered the valuable qualities of Mr. Bouyer, and advanced him to a stall in the Cathedral of Durham in the year 1792. Since that period, Mr. Bouyer has successively held the vicarages of Eglington and Northalerton, resigning the former upon his appointment to the latter. It may be truly said of this excellent man, that wherever he has been, he has left behind him traces of an enlightened benevolence. He was, in an eminent degree, the patron of the new system of education which originated with Dr. Bell. In promoting this, or any other object of charity or utility, he spared no trouble nor expense; he went straight forward, without ever calculating upon unfair opposition to his plans, and overcame such opposition as he chanced to meet with, by a plain, temperate, and manly development of his sentiments, and by unremitting assiduity, till his point was gained. The United Blue Coat and Sunday Schools of this place are deeply indebted to him for the order he introduced into them, for a long and careful superintendence of their concerns, and also for the liberal manner in which he assisted in extricating the charity from pecuniary difficulties. After saying thus much, it would be superfluous to add that his views were always disinterested; but it may be observed, that it was impossible to hold intercourse with him, without being struck with the candour and openness of his disposition. One felt at once that he was a kind, trustworthy, active friend, and an honourable and judicious monitor. Mr. Bouyer was a sound member of the established church, holding all her doctrines in truth and purity. His religion was a living principle within him: not studiously

put forth, but it had formed his character, and shone out in an amenity of manner, delightful when it is found in old age, and clearly indicating that he had peace in his heart. This principle enabled him to bear the heavy infirmities of a protracted life (for he had reached his 84th year) not merely with resignation, but with cheerfulness, and to look forward to a happy futurity with Christian hope, and on Christian grounds. One of the last acts of Mr. Bouyer's life was the establishment of a Circulating Parochial Library, composed of numerous tracts, from the catalogue of the Society for Promoting Christian Knowledge, throughout his Archdeaconry. The expense of this undertaking fell ultimately in a great measure upon himself, and he took incredible pains in arranging the distribution and rotation of the sets of books selected for this good purpose. Mr. B. also held the offices of Official to the Dean and Chapter, and of Trustee for Lord Crewe's charities."

"Although it is," adds another account, "many years since Mr. Bouyer relinquished the rectory of Willoughby (near Alford,) yet so strong was the impression of his kindness and many virtues upon the recollection of his former parishioners, that they no sooner heard the mournful tidings of his death than they ordered a dumb peal to be rung during the greater part of the day. He was the founder and great supporter of the Society of Industry (now extinct) in the parts of Lindsey. From this Society originated the *Stuff Balls*, which are still kept up with much spirit in the city of Lincoln."

His character is thus beautifully touched by Mr. Darnell:—"I now come to a subject, for which, I believe, you are all prepared,—the recent death of a venerable member of our body, of whose excellent qualities you have been enabled to form an estimate from an experience of more than thirty years.—I trust that in selecting the passage of scripture (*John i. 47.*) on which I have been just commenting, no one will suppose that I intended to draw an exact and studied parallel between our deceased brother and him of whom our Lord, from his own knowledge, spoke in terms of unqualified approbation. Yet, I confess, that I was led to the selection alluded to, by reflecting, that simplicity of heart, singleness of object, was the predominant feature in the character of him whom we lament.

"To benefit his fellow-creatures was his constant wish. That was the element in which he lived. Other employments and amusements weighed but as straws in the balance against that more important occu-

pation, which seemed to afford food and sustenance to his mind. And thus it was from first to last. No one can point out the time when his labours in this department had not begun; and we all know that they were continued, till mind and body failing together, he resigned his spirit in peace.

"There are some great advantages arising out of a strong feeling of the obligation of religious duties: it necessarily makes a man active. Idleness is not compatible with such convictions. To be sincere, implies that we are ready to go all proper lengths. Secondly, it prevents a man from wasting his resources by adopting various and visionary schemes of improvement. There is always one leading idea which regulates his movements. He draws his maxims from the book of eternal life, and he is limited by the spirit of his instructions. He may adapt himself to new circumstances as they occur, but still the end is the same; and the means through which he seeks to attain it, do not widely differ from each other. Thirdly, it teaches a man to act decidedly, just as he receives the truth, without reservation, 'into a faithful heart.' There is, moreover, a courage and resolution about honesty, which guile cannot counterfeit. A person, so distinguished, appears openly as the advocate of what he firmly believes to be a good cause. He is not ashamed of Christ, nor of the Church in which his pure doctrines are embalmed.

"The time will not allow me to show how fully these several points were illustrated in the life and conduct of the deceased; yet even these slight notices will call many traits to your recollection, which do not need to be enlarged upon before living witnesses. We will, however, briefly consider him in one material point of view, as a Minister of the Gospel.

"That he should perform his sacred functions with zeal and assiduity, was to be expected from him, and it need not be said that the expectation was amply fulfilled; but I cannot refrain from noticing here, the solemn and impressive manner in which he conveyed the word of God to the hearts of his hearers. The chief object of his life seems to have been to encourage industry, and to spread religious knowledge wherever he found an opportunity. What he did in distant places, cannot now be entered into. Suffice it to say, that it was undertaken almost against hope, that it was done well, and laboriously, and for the time effectually. With what he performed in this diocese, we are better acquainted. He seized upon the best means that lay before him. He adopted with

enthusiasm the newly invented system of education, and applied it to good purposes wherever he was able. Nor was he merely a liberal benefactor, and a free applauder of the work; he was also a practical educator of the poor, and reared upon experimental schools an institution which, by God's blessing, will long continue to diffuse the benefits of religious instruction to those who most stand in need of it. With the same pious intentions, he successfully laboured in his district to establish Branch Committees of the Society for Promoting Christian Knowledge; and spared neither trouble nor expense, till he had established and put in motion a Parochial Circulating Library in every parish of Northumberland.

"Of his addresses to the numerous body of Clergy placed under his superintendence, it is not for me to speak; but I believe they will not soon be forgotten, and that they were received in a manner worthy of the spirit in which they were dictated, at once pious, affectionate, and vigilant. He was not indeed a person who taught others before he had learned himself, and it is not too much to say, that the charge of the Apostle to Titus, was wrought out and pictured in his life. 'In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned—that he that is of the contrary part may be ashamed, having no evil to say of thee.' And doubtless, he had his reward here, the best reward, the testimony of a good conscience; 'that in simplicity and godly sincerity, not with fleshly wisdom, he had had his conversation in the world; and,' as we may well add, 'more especially to usward.'

"On his good qualities as a friend, or generally as a member of the community, I must, for the reason before given, be silent. His energies were employed in the line of his profession, and some of those qualities may be gathered from what has been already said; others can only be known to those who enjoyed the advantage of his society, and will live in their recollection. This, indeed, is as long an existence as is allotted to the brilliant qualities of the most popular and admired persons. To one virtue only I feel inclined to attach an honorary distinction, I mean to his humility. It was not that humility, which with a martyr's spirit humiliates itself, descending from its station in order to excite surprise, and attract attention—vanity ill covered with a flimsy cloak—but it was that genuine humility, which, while there were found in him talents and merits

of a high order, consisted in a total absence of all pretension, an abjuration of egotism, a complete oblivion of self in the animating pursuit of some worthy object, and in a freedom from all disposition to glory when the object was gained. And yet there is one more quality, which though a negative quality, I should be loth to omit. There are many persons who have done much good in the world, and also much evil—many who, in doing good, have provoked a hatred and hostility, which is not even 'put to silence in the grave.' But this was far from being the case with him whom we lament. Where is the person whom he has injured or provoked? There is not a man to whom he has given just cause of offence, or dislike. Hence it follows, that his friends in every class are almost as numerous as those who have become acquainted with his name, and that he has left no enemies.

"My brethren, in contemplating the portrait I have attempted to draw, we must all acknowledge that it presents an assemblage of many excellencies; some of them rare, and all of such good quality and perfect growth, that we shall not hesitate to say, This man was directed in life by the Spirit of God.

"Our venerable friend 'added to his faith virtue.' I am anxious to point out to you also, that his virtue could not but proceed from a 'lively faith.' In estimating our own good qualities, there is danger lest we err on this point—lest we commit the sin of attributing any saving merit to our own good deeds, and of forgetting the great

sacrifice which alone makes up for their imperfections. But in estimating the character of others, and particularly of the departed, we are taught to act differently, to assign to virtue its true and sole origin, to judge by its fruits of the tree. In such a case as that before us, it is not charity but equity so to do. The Bible teaches us to imitate the examples of good men who have gone before us, to glorify God for the manifestation of his power in them, and to derive comfort from the assured hope that they who have been 'perfect in heart towards God' will be recompensed at 'the resurrection of the just.' 'Lord,' says the Psalmist, 'who shall dwell in thy tabernacle, and who shall rest upon thy holy hill? even he that leadeth an uncorrupt life, and doeth the thing which is right, and speaketh the truth from his heart. He that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour. He that setteth not by himself, but is lowly in his own eyes, and mudgeth much of them that fear the Lord. Blessed is he, whose unrighteousness is forgiven, and whose sin is covered. Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile.'

"Yet, even into the happy anticipations which may be deduced from such passages as these, human affections will still intrude; and sure I am, that it is with no common feelings of pain and sorrow, that we pay this last tribute of respect to a memory which we must always cherish, and record a loss which may never be repaid."

#### CLERICAL BENEFACTIONS.

The Rev. Dr. Shipton, Rector of Portishead near Bristol, has lately presented to that Parish, a silver plate for collecting the alms at the holy sacrament, having engraven on it in the centre, "Let us do good unto all men, especially unto them who are of the household of faith." (Gal. vi. 10.)

The Rev. J. N. Shipton, B. D. of Balliol Coll. Oxford, has also presented to the same parish, an elegant silver chalice, gilt inside, and inscribed as follows. On the cover—"When I see the blood, I will pass over you." (Exod. xii. 13.) Round the rim of

the cup—"If any man thirst, let him come unto me and drink." (John vii. 37.) In the centre—the Cross, with the letters "I. H. S." and underneath—"For Christ is our peace." (Ephes. ii. 12.)

The latter gentleman has also given to the parish of Weston-in-Gordano, Somerset, of which he is Curate, a silver plate for collecting the alms at the altar, having the cross inscribed on it, with the letters "I. H. S." and this sentence round the whole, "To do good and to distribute, forget not; for with such sacrifices God is well pleased." (Hebrews xiii. 16.)

## OXFORD.

*Degrees conferred March 1.*

## MASTERS OF ARTS.

Dykes, Rev. J. B. Taberdar of Queen's College.

Pemberton, Chr. Robert, Student of Christ Church.

Mar. 9.

## BACHELOR AND DOCTOR IN DIVINITY.

Williams, Rev. Robert, Christ Church.

## BACHELOR IN DIVINITY.

Evans, Rev. William, Fellow of Jesus College.

## MASTERS OF ARTS.

Airey, Rev. William, Taberdar of Queen's College.

Darby, Rev. Christopher, St. Mary Hall, Grand Compounder.

Estcourt, T. H. S. B. Oriel College.

Sharrock, Rev. T. B. University College.

## BACHELOR OF ARTS.

Dodgson, Hassard Hume, Student of Christ Church.

Mar. 25.

## BACHELOR IN CIVIL LAW.

Conington, Rev. Rd. M. A. Lincoln Coll. Grand Compounder.

## MASTERS OF ARTS.

Berry, Wm. Windsor, Exeter College.

Bosanquet, Rev. Edwin, Corpus Christi College, Grand Compounder.

Drummond, Rev. Arthur, Balliol College.

Rookin, Rev. Henry, Taberdar of Queen's College.

## BACHELORS OF ARTS.

Bellas, Septimus, Taberdar of Queen's Coll.

Davies, Edward Lutwyche, Jesus College.

Maclean, Charles Hope, Balliol College.

Stovey, Augustus, Christ Church.

Wylie, George, Taberdar of Queen's Coll.

Mar. 1.

The following Gentlemen are appointed Public Examiners:

*In Literis Humanioribus.*

Rev. John Wilson, M. A. Fellow of Queen's.

Rev. Joseph Dornford, M. A. Fellow of Oriel.

*In Disciplinis Mathematicis et Physicis.*

Robert Walker, M. A. Wadham.

The Rev. Richard William Jelf, Fellow and Tutor of Oriel College, has been appointed Preceptor to Prince George of Cumberland.

Mr. Hassard Hume Dodgson, Student of Christ Church, is elected a Scholar on Dean Ireland's Foundation.

Mr. Thomas Shann and Mr. Charles Croft are elected Scholars of University College.

Mar. 11.

Mr. George Wylie and Mr. Septimus Bellas were elected Taberdars on the Old Foundation of Queen's College.

Mr. Henry Birkett, Mr. William Monkhouse, Mr. George Chester, Mr. John Tordiffe, and Mr. G. H. S. Johnson, were elected Probationary Scholars on the same Foundation.

## CAMBRIDGE.

*Classical Tripas, 1826.*

## FIRST CLASS.

Ds. Stratton,	Trinity College.
Power,	Clare Hall.
Price,	St. John's College.
Gibson,	Sidney College.
Hodgson,	Trinity College.
Flavel,	St. John's College.
Gretton,	St. John's College.
Heald,	Trinity College.
Marsden,	St. John's College.
Ashington,	Trinity College.
Fisher,	Pembroke Hall.
Welsh,	Pembroke Hall.
Atkinson, R.	Trinity College.

## SECOND CLASS.

Ds. Rolls,	Trinity College.
Stock,	St. Peter's College.
Shepherd,	Trinity College.
Goodhart,	Trinity College.
Patton,	Trinity College.
Green,	Christ College.
Borrett,	Caius College.
Keeling,	St. John's College.

## THIRD CLASS.

Ds. Smith,	St. John's College.
Foster,	St. John's College.
Pinder,	Trinity College.
Hopkins,	St. John's College.
Wells,	Corpus Christi College.
Taylor,	Jesus College.
Greensal,	St. John's College.
Clark,	Queen's College.

*Degrees conferred March 1.*

## MASTER OF ARTS.

Bligh, Rev. John, St. John's College.

Mar. 10.

## MASTERS OF ARTS.

Bainbridge, James, St. John's College, Compounder.

Norton, William Addington, Christ College, Compounder.

## BACHELOR IN PHYSIC.

Burrows, George, Caius College.

## BACHELORS OF ARTS.

Chalklen, Charles William, Trinity Coll.

Green, Cecil James, Pembroke Hall.

Haswell, Edmund, St. John's College.

Raymond, William, Catharine Hall.  
Robinson, James, Queen's College.

Mar. 14.

BACHELOR IN DIVINITY.

Charlesworth, Rev. John, Queen's College,  
Compounder.

Mar. 3.

John Greenwood, Esq. M. A. is elected  
Fellow of Jesus College.

Robert Willis, B. A. and Henry Clinton,  
B. A. are elected Fellows of Caius College.

The Chancellor's Gold Medals for the  
two best proficients in classical learning  
among the Bachelors of Arts, have been  
adjudged to Mr. Thomas Stratton and Mr.  
John Hodgson, of Trinity College.

Mar. 10.

Mr. H. S. Hildyard, of St. Peter's College,  
and Mr. Thomas Scott, of Queen's College,

were elected University Scholars on Dr.  
Bell's Foundation.—The merits of Butler,  
of St. John's, Chatfield, of Trinity, and  
Scott, of Queen's, being nearly equal, the  
Examiners referred to that part of the  
foundation deed which directs to whom the  
preference shall, in such cases, be given.

Edward Bowyer Sparke, Esq. B. A.  
was admitted Fellow of St. John's College,  
on the nomination of the Lord Bishop of  
Ely.

Mar. 13.

The Rev. H. Jackson, B. A. Lawrence  
Stephenson, B. A. Thomas Newton, B. A.  
John Henry Pooley, B. A. and Edward  
Wilson, B. A. were elected Foundation  
Fellows, and Richard Wilson, B. A. was  
elected a Platt Fellow, of St. John's College.

The Rev. John Bassett Campbell, M. A.  
is elected a Senior Fellow of Trinity Col-  
lege, in the room of the Rev. R. Hole.

ORDINATIONS.

Adams, Samuel, B. A. Sidney College, Cambridge.....	D. ..	Linc. Feb. 19
Adcock, James, B. A. St. Peter's College, Cambridge ..	P. ..	Linc. Feb. 19
Allen, W. J. B. A. Pembroke Hall, Cambridge.....	D. ..	Bath, Nov. 27
Alington, Henry, B. A. St. Peter's College, Cambridge..	D. ..	Linc. Feb. 19
Allington, John, M. A. Magdalen Hall, Oxford.....	P. ..	Oxford, Dec. 18
Arney, F. E. M. A. Brasenose College, Oxford .....	D. ..	Sarum, Feb. 26
Bagnall, Henry, B. A. Queen's College, Cambridge ....	P. ..	Lichf. Jan. 2
Bailhache, Frederic, Literate .....	D. ..	Linc. Feb. 19
Baines, Edward, B. A. Christ College, Cambridge.....	P. ..	Bristol, Dec. 25
Barnard, Markland, B. A. Trinity College, Cambridge ..	D. ..	Linc. Feb. 19
Bathurst, Charles, S. C. L. Christ Church, Oxford.....	D. ..	Oxford, Dec. 18
Battiscombe, Charles, B. A. King's College, Cambridge..	D. ..	Linc. Feb. 19
Bazely, C. H. B. A. Clare Hall, Cambridge .....	D. ..	Linc. Feb. 19
Best, Samuel, Fel. King's College, Cambridge .....	D. ..	Linc. Dec. 18
Blackiston, Peyton, B. A. Emmanuel College, Cambridge	P. ..	Linc. Feb. 19
Buckle, M. H. G. B. A. Wadham College, Oxford.....	D. ..	Oxford, Dec. 18
Bulter, H. B. M. A. Exeter College, Oxford.....	P. ..	Oxford, Dec. 18
Burnaby, G. A. B. A. Emmanuel College, Cambridge ..	D. ..	Linc. Feb. 19
Byrd, William, B. A. Magdalen Hall, Oxford .....	D. ..	Worcest. Feb. 2
Canston, Charles, B. A. Trinity College, Oxford .....	P. ..	Linc. Feb. 19
Charles, C. E. B. A. Catharine Hall, Cambridge.....	P. ..	Worcest. Feb. 2
Chaine, John, B. A. Trinity College, Dublin .....	D. ..	Linc. Feb. 19
Cheales, John, M. A. Brasenose College, Oxford .....	P. ..	Bristol, Dec. 25
Clutterbuck, J. C. M. A. Exeter College, Oxford .....	P. ..	Oxford, Dec. 18
Cooper, C. B. B. A. University College, Oxford .....	D. ..	Linc. Feb. 19
Cornish, S. W. B. A. Exeter College, Oxford.....	P. ..	Oxford, Dec. 18
Cox, Thomas, B. A. Worcester College, Oxford .....	D. ..	Lichf. Jan. 2
Currey, Charles, B. A. Trinity College, Cambridge ....	D. ..	Bristol, Dec. 25
Custance, Frederic, B. A. Trinity College, Cambridge ..	D. ..	Bristol, Dec. 25
Daniel, H. P. B. A. Trinity College, Cambridge .....	D. ..	Bath, Dec. 18
Dashwood, G. H. M. A. Christ Church, Oxford .....	P. ..	Oxford, Dec. 18
Davies, S. B. C. L. Queen's College, Cambridge .....	D. ..	Linc. Dec. 18
Dealtry, G. N. M. A. Catharine Hall, Cambridge .....	P. ..	Linc. Dec. 18
Dighton, E. M. A. Exeter College, Oxford .....	D. ..	Gloucester, Dec. 18
Dowle, S. W. B. A. Worcester College, Oxford .....	P. ..	Linc. Feb. 19
Drake, C. D. M. B. A. St. John's College, Cambridge ..	D. ..	Lichf. Jan. 2
Dunn, William, B. A. Queen's College, Cambridge ....	P. ..	Worcest. Feb. 2
Dyke, Thomas Hart, B. A. Christ Church, Oxford ....	P. ..	Oxford, Dec. 18
Eddy, J. B. A. Trinity College, Oxford.....	P. ..	Gloucester, Dec. 18

Erck, C. M. A. St. Edmund Hall, Oxford .....	P. ..	Gloucester, Dec. 18
Evans, T. B. A. Oriol College, Oxford .....	D. ..	Gloucester, Dec. 18
Evans, John, B. A. Magdalen College, Cambridge .....	P. ..	Hereford, Nov. 27
Evans, Evan, Literate .....	D. ..	Chester, Feb. 19
Eveleigh, James, B. A. Worcester College, Oxford .....	P. ..	Bristol, Dec. 25
Falcon, William, B. A. St. John's College, Cambridge ..	D. ..	Linc. Dec. 18
Falle, Fred. B. A. Pembroke College, Oxford .....	D. ..	Linc. Feb. 19
Fielding, Allen, B. A. Corpus Christi College, Cambridge	D. ..	Linc. Feb. 19
Fletcher, Leonard, B. A. All Souls' College, Oxford ....	P. ..	Worcester, Feb. 2
Floyer, Charles, B. A. Trinity College, Oxford .....	P. ..	Lichf. Jan. 2
Fowler, William, B. A. Magdalen College, Cambridge ..	P. ..	Linc. Feb. 19
Fox, John, B. A. Corpus Christi College, Cambridge .....	D. ..	Linc. Feb. 19
Fox, Samuel, B. A. Pembroke College, Oxford .....	D. ..	Lichf. Jan. 2
Francis, Edward, B. A. St. John's College, Cambridge ..	P. ..	Linc. Feb. 19
Freer, John, B. A. Trinity College, Cambridge .....	D. ..	Worcester, Feb. 2
Gaitskell, John, B. A. Sidney College, Cambridge .....	D. ..	Linc. Feb. 19
Galland, T. J. Catharine Hall, Cambridge .....	D. ..	Linc. Feb. 19
Gery, R. W. B. A. Emmanuel College, Cambridge .....	D. ..	Linc. Dec. 18
Gladstone, John, B. A. Brasenose College, Oxford .....	D. ..	Chester, Feb. 19
Goodall, J. J. B. A. Pembroke College, Oxford .....	P. ..	Linc. Feb. 19
Gray, J. Edward, M. A. Oriol College, Oxford .....	P. ..	Peterb. Dec. 18
Gregory, Henry, B. A. Christ Church, Oxford .....	D. ..	Oxford, Dec. 18
Gunning, S. G. B. A. Brasenose College, Oxford .....	P. ..	Peterb. Dec. 18
Hadley, James, B. A. Worcester College, Oxford .....	D. ..	Oxford, Dec. 18
Hanson, J. Acton, Brasenose College, Oxford .....	P. ..	Hereford, Nov. 27
Hare, Aug. M. A. New College, Oxford .....	D. ..	Hereford, Nov. 27
Harrington, J. M. B. A. Exeter College, Oxford .....	P. ..	Linc. Dec. 18
Harris, H. B. S. B. A. Worcester College, Oxford .....	P. ..	Peterb. Dec. 18
Harrison, W. F. B. A. Magdalen College, Oxford .....	D. ..	Oxford, Dec. 18
Hatherell, J. W. B. A. St. Alban Hall, Oxford .....	P. ..	Worcester, Feb. 2
Hay, F. M. A. Christ Church, Oxford .....	P. ..	Oxford, Dec. 18
Hayes, J. W. M. A. Wadham College, Oxford .....	P. ..	Worcester, Feb. 2
Hellier, T. Shawe, B. A. Lincoln College, Oxford .....	D. ..	Oxford, Dec. 18
Henning, C. W. M. A. Queen's College, Cambridge .....	P. ..	Bath, Dec. 18
Holland, T. A. B. A. Worcester College, Oxford .....	D. ..	Linc. Feb. 19
Holloway, Chas. B. A. Queen's College, Cambridge .....	D. ..	Linc. Feb. 19
Horne, W. A. M. A. Christ Church, Oxford .....	P. ..	Oxford, Dec. 18
Hughes, James, B. A. Jesus College, Oxford .....	D. ..	Oxford, Dec. 18
Hull, John, B. A. Brasenose College, Oxford .....	D. ..	Chester, Feb. 19
Humphrey, W. C. B. A. St. Peter's College, Cambridge	P. ..	Linc. Feb. 19
Hussey, Robert, B. A. Christ Church, Oxford .....	D. ..	Oxford, Dec. 18
Hutchins, Thomas, B. A. Christ College, Oxford .....	P. ..	Oxford, Dec. 18
Huyshe, Rowland, Sidney College, Cambridge .....	P. ..	Bath, Dec. 18
Jeanes, George, B. A. Pembroke College, Oxford .....	D. ..	Hereford, Nov. 27
Knox, H. C. B. A. Magdalen College, Oxford .....	P. ..	Linc. Feb. 19
Lancaster, R. T. M. A. Exeter College, Oxford .....	D. ..	Linc. Feb. 19
Lechmere, A. W. B. A. Pembroke College, Oxford .....	D. ..	Hereford, Nov. 27
Lee, Charles, Literate .....	P. ..	Linc. Dec. 18
Legge, Wm. B. A. Christ Church, Oxford .....	D. ..	Oxford, Dec. 18
Lewis, T. T. B. A. St. John's College, Cambridge .....	D. ..	Hereford, Nov. 27
Lockwood, J. W. M. A. Christ College, Oxford .....	D. ..	Oxford, Dec. 18
Lowe, Edward, W. B. A. St. John's College, Cambridge	P. ..	Lichf. Jan. 2
Lowe, R. T. B. A. Christ College, Cambridge .....	D. ..	Bristol, Dec. 25
Lyne, Charles, St. John's College, Cambridge .....	D. ..	Linc. Dec. 18
Mansel, J. T. B. A. Christ Church, Oxford .....	D. ..	Oxford, Dec. 18
Marshall, John, B. A. Worcester College, Oxford .....	P. ..	Worcester, Feb. 2
Maxwell, George, B. A. St. John's College, Cambridge ..	D. ..	Bristol, Dec. 25
Mesham, A. B. B. A. Corpus Christi College, Oxford ..	P. ..	Oxford, Dec. 18
Middleton, Thomas, B. A. St. Edmund Hall, Oxford ..	D. ..	Linc. Feb. 19
Miller, Stanley, B. A. Christ College, Cambridge .....	P. ..	Oxford, Dec. 18
Monning, George, B. A. Worcester College, Oxford .....	D. ..	Oxford, Dec. 18
Naylor, Thomas, B. A. St. John's College, Cambridge ..	P. ..	Lincoln, Dec. 18
Olive, John, M. A. Wadham College, Oxford .....	P. ..	Linc. Feb. 19
Otter, E. R. B. A. Jesus College, Cambridge .....	D. ..	Chester, Feb. 19



Ousby, Robert, B. A. St. John's College, Cambridge . . .	P. . .	Linc. Feb. 19
Overton, Wm. B. A. Trinity College, Cambridge . . . . .	D. . .	Linc. Feb. 19
Palling, E. B. A. Queen's College, Oxford . . . . .	D. . .	Gloucester. Dec. 18
Palmer, P. H. B. A. Jesus College, Cambridge . . . . .	D. . .	Hereford, Nov. 27
Phillpott, J. R. B. A. Magdalen College, Oxford . . . . .	D. . .	Oxford, Dec. 18
Pigott, J. C. B. A. Trinity College, Cambridge . . . . .	D. . .	Lichf. Jan. 2
Plumptre, F. C. M. A. University College, Oxford . . . . .	P. . .	Oxford, Dec. 18
Polwhele, William, B. A. Exeter College, Oxford . . . . .	P. . .	Lichf. Jan. 2
Pountney, H. B. A. Queen's College, Oxford . . . . .	D. . .	Linc. Feb. 19
Pruen, Henry, B. A. Oriel College, Oxford . . . . .	D. . .	Worcester. Feb. 2
Radcliffe, George, M. A. St. Mary Hall, Oxford . . . . .	D. . .	Sarum, Feb. 24
Rhoades, James, B. A. Wadham College, Oxford . . . . .	D. . .	Oxford, Dec. 18
Richmond, C. J. B. A. Caius College, Cambridge . . . . .	D. . .	Linc. Dec. 18
Robins, Sanderson, M. A. Exeter College, Oxford . . . . .	P. . .	Bristol, Dec. 25
Robinson, M. B. A. St. John's College, Cambridge . . . . .	P. . .	Linc. Dec. 18
Robinson, Rowland, Literate . . . . .	D. . .	Chester, Feb. 19
Roper, C. R. B. A. St. John's College, Cambridge . . . . .	D. . .	Worcester. Feb. 2
Salisbury, T. J. T. LL.B. Trinity Hall, Cambridge . . . . .	P. . .	Linc. Feb. 19
Sanders, Robert, B. A. Magdalen Hall, Oxford . . . . .	P. . .	Worcester. Feb. 2
Saunders, A. P. M. A. Christ Church, Oxford . . . . .	P. . .	Oxford, Dec. 18
Scarborough, W. B. A. Christ Church, Oxford . . . . .	P. . .	Oxford, Dec. 18
Scurr, R. W. B. A. Magdalen College, Cambridge . . . . .	P. . .	Peterb. Dec. 18
Sehhouse, George, Pembroke College, Cambridge . . . . .	D. . .	Linc. Feb. 19
Shepherd, Thomas, B. A. Christ Church, Oxford . . . . .	D. . .	Linc. Feb. 19
Sherson, R. B. A. St. Mary Hall, Oxford . . . . .	D. . .	Oxford, Dec. 18
Shirley, James, B. A. Trinity College, Oxford . . . . .	P. . .	Linc. Feb. 19
Shutt, R. B. A. Emmanuel College, Cambridge . . . . .	D. . .	Gloucester. Dec. 18
Simcox, E. G. M. A. Wadham College, Oxford . . . . .	P. . .	Oxford, Dec. 18
Simpson, J. P. B. A. Magdalene College, Cambridge . . . . .	P. . .	Bath, Dec. 18
Smith, J. M. A. Trinity College, Oxford . . . . .	P. . .	Oxford, Dec. 18
Sowerby, William, Literate . . . . .	D. . .	Chester, Feb. 19
Stoddart, William, B. A. Christ College, Cambridge . . . . .	D. . .	Peterb. Dec. 18
Stone, William, M. A. Brasenose College, Oxford . . . . .	P. . .	Oxford, Dec. 18
Stopford, G. P. B. A. All Souls College, Oxford . . . . .	P. . .	Oxford, Dec. 18
Streatfield, John, B. A. Christ College, Cambridge . . . . .	P. . .	Bristol, Dec. 25
Symes, Richard, B. A. Jesus College, Cambridge . . . . .	P. . .	Bristol, Dec. 25
Tawney, Richard, M. A. Magdalen College, Oxford . . . . .	P. . .	Oxford, Dec. 18
Taylor, R. T. W. B. A. Wadham College, Oxford . . . . .	P. . .	Linc. Dec. 28
Thickens, William, B. A. Trinity College, Cambridge . . . . .	D. . .	Lichf. Jan. 2
Thomas, H. L. B. A. Christ Church, Oxford . . . . .	D. . .	Oxford, Dec. 18
Thompson, James, B. A. Lincoln College, Oxford . . . . .	P. . .	Oxford, Dec. 18
Thompson, George, B. A. Queen's College, Oxford . . . . .	D. . .	Gloucester. Dec. 18
Tomblin, C. B. A. Emmanuel College, Cambridge . . . . .	P. . .	Linc. Dec. 18
Trollope, John, B. A. Wadham College, Oxford . . . . .	P. . .	Bristol, Dec. 25
Turner, A. B. A. Exeter College, Oxford . . . . .	D. . .	Gloucester. Dec. 28
Tylecote, Thomas, M. A. St. John's College, Cambridge . . . . .	D. . .	Bristol, Dec. 25
Veitch, William Douglas, B. A. Balliol College, Oxford . . . . .	P. . .	Sarum, Feb. 26
Vernon, John, B. A. Emmanuel College, Cambridge . . . . .	P. . .	Worcester. Feb. 2
Walter, Edward, B. A. Christ College, Cambridge . . . . .	P. . .	Linc. Dec. 18
Wehster, W. S. C. L. Jesus College, Cambridge . . . . .	D. . .	Hereford, Nov. 27
Whitcombe, C. B. A. Oriel College, Oxford . . . . .	P. . .	Gloucester. Dec. 18
White, James, B. A. Oriel College, Oxford . . . . .	P. . .	Bath, Dec. 18
Williams, C. K. B. A. Pembroke College, Oxford . . . . .	P. . .	Oxford, Dec. 18
Williamson, W. B. A. St. John's College, Cambridge . . . . .	P. . .	Linc. Dec. 18
Wolfe, R. C. B. A. Clare Hall, Cambridge . . . . .	D. . .	Bristol, Dec. 25
Worgan, J. H. M. A. Pembroke College, Oxford . . . . .	D. . .	Sarum, Feb. 24
Wynyard, M. J. L. B. A. Christ College, Cambridge . . . . .	D. . .	Linc. Feb. 19
Youldon, A. B. A. St. John's College, Cambridge . . . . .	D. . .	Linc. Dec. 18

PREFERMENTS.

Anson, Henry, M. A. to the Perpetual Curacy of Bylaugh, Norfolk. Patron, E. Lambe, Esq.  
 Barker, Benjamin, to the Rectory of Shipdham, Norfolk.

Bligh, John, M. A. to the Vicarage of Easton, and the Perpetual Curacies of Long Stowe and Barham, Huntingdonshire. Patron, the Rev. T. Kerrick.  
 Bond, John, M. A. to the Vicarage of Weston, near Bath. Patron, The King.

Bowman, J. to be First Minister of Saint Peter's Mancroft, Norwich.

Chisholme, George, M. A. Curate of Hammersmith, to the Rectory of Ashmore, Dorset.

Cowland, Wm. B. A. to the Perpetual Curacy of Lanease. Patron, W. Baron, Esq.

Crump, C. C. M. A. to the Rectory of Halford, Warwick.

Davison, John, B. D. Prebendary of Worcester, to the Rectory of Upton-upon-Severn, Worcestershire.

Evans, Henry, B. A. to the Rectory of Swanton Abbots, Norfolk. Patron, Lord Viscount Anson.

Foster, A. B. A. to be Chaplain to his R. H. the Duke of Cambridge.

Handley, C. R. Vicar of Hernhill, to the Vicarage of Sturry. Patron, the Lord Archbishop of Canterbury.

Harker, George, to the Vicarage of Saint Nicholas, Rochester. Patron, the Lord Bishop of Rochester.

Keppell, Hon. E. S. M. A. to the Rectory of Tittlesham, with Goodwick and Wellingham, Norfolk. Patron, T. W. Coke, Esq.

Norman, George, M. A. to be Head Master of Stafford Grammar School.

Patteson, F. W. to be Under Minister of St. Peter's Mancroft, Norwich.

Perceval, Hon. A. Philip, B. C. L. Rector of East Horsley, to be Chaplain to the King.

Phillips, Samuel, to the Rectory of Poddington, Devon. Patron, Thomas Welman, Esq.

Pyke, John, M. A. to the Rectory of Parracombe, Somerset. Patron, L. St. Aubyn, Esq.

Rees, William, to the Vicarage of Horsey, Norfolk. Patrons, the Governors of North Walsham School.

Taylor, Henry, M. A. to the Rectory of South Pool, Devon. Patron, T. H. Hays, Esq.

Whiteford, George, B. A. to the Vicarage of Dilham, with Honing, Norfolk. Patron, the Lord Bishop of Ely.

Williams, John, B. D. Fellow of Exeter College, Oxford, to the Vicarage of St. Probus, Cornwall.

Winstanly, Frederick, M. A. Vicar of St. Nicholas, Rochester, to the Vicarage of Isleham, Cambridgeshire. Patron, the Lord Bishop of Rochester.

Wood, S. S. B. A. to be Domestic Chaplain to his R. H. the Duke of York.

Yorke, Charles Isaac, to the Vicarage of Latton, with Eisey. Patron, the Earl of St. Germain.

## CLERGYMEN MARRIED.

Greenwood, Robert, Vicar of Colaton Rawleigh, Devon, to Matilda Sophia, eldest

daughter of the late Thomas Vincent, Esq.

Harrison, S. H. M. A. of Archers Lodge, Southampton, to Harriet, third daughter of the Rev. John Hubbard, Rector of Little Horsted, Sussex.

Neville, Christopher, to Harriet Catharina, eldest daughter of T. B. Bower, Esq., of Iwerne House, Dorset.

Radcliffe, James, Curate of Kirkham, to Mary Eliza, daughter of the late John King, Esq. Vice-Chancellor of the Duchy of Lancaster.

Koper, Charles Rodwell, B. A. to Annette, eldest daughter of the late W. Bradford, Esq. of Jamaica.

Seymer, George Augustus, Rector of Shroton, Dorset, to Susannah, youngest daughter of the Rev. Charles Birch, - Rector of Cheslebourne.

## CLERGYMEN DECEASED.

The Rt. Rev. SHUTE BARRINGTON, LL.D. LORD BISHOP OF DURHAM, aged 92.

Blakeway, John Brickdale, M. A. F. R. S. Minister of St. Mary's, Shrewsbury.

Brown, W. of Stamford.

Clarke, Henry, M. A. of Peterborough.

Collins, John, Vicar of Cheshunt, aged 73.

Dawson, Richard, LL. B. Rector of Bolton, by Bowland, Yorkshire, aged 81.

Dowell, Wm. Vicar of Hom Lacey, Herefordshire.

Forster, William, Rector of South Pool, Devon.

Gravenor, C. L. Rector of Parracombe, Somerset.

Hole, Robert, M. A. one of the Senior Fellows of Trinity College, Cambridge.

Hunter, Henry, Vicar of Dilham and Honing.

Hutchinson, W. Perpetual Curate of Stoulton, and of Wick, near Pershore.

Kendal, George, Curate of Wrestlingworth, Bedfordshire.

Leman, Thomas, of Wenhamston, Suffolk, aged 74.

Maddock, J. H. M. A. Incumbent of Trinity Church, Huddersfield, aged 45.

Manning, John, Officiating Minister of Portland.

Myers, Thomas, Rector of Lazenby, Cumberland, aged 94.

Owen, J. of Rose-Hill Place, near Worcester.

Roberts, James, of Saintbury, Gloucestershire.

Romaine, W. D. D. of Castle-Hill Lodge, Reading.

Thompson, John, M. A. Vicar of Easton, and Master of Kimbolton School, Huntingdonshire, aged 73.

Ware, Ebenezer, M. A. of Trinity College, Cambridge.

Wauchope, D. Rector of Warkton and Slipton, Northamptonshire.